Ἐξανάστασις,

OR

The Saints Riſing

Out of the Heap or Maſs of dead Bodies contained in the Globe of the Earth and Sea, at the firſt bleſſed Reſurrection Decyphered by Chriſt, *Rev.* 20. 5.

Whereunto, by way of Preface, is here prefixed, The Compriſal of the Subſtance of our former Parcels: With further, and more evident Diſcoveries, which may fitly be called,

The Marrow of Divine Revelation Myſteries.

Opened by that Key given By Chriſt himſelf for that uſe and purpoſe, *Rev.* 20. & 21. & 22.

Εἴ πως καταντήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν.

If by any means I might attain unto the Reſurrection of the dead, Phil. 3. 11.

The reſt of the Dead lived not till the thouſand years were ended, Rev. 20. 5.

Now I ſay that Jeſus Chriſt was a Miniſter of the Circumciſion, for the truth of God, to confirm the Promiſes made unto the Fathers, Rom. 15. 8.

By *William Sherwin*, Miniſter of the Goſpel.

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(2), 83 p.

The first Bodily Resurrection of the Saints a Thousand Years before the rest of the Dead, *Rev.* 20. 5.

1. Proved four wayes.
   1. From the Text, with its dependancy as a Revelation, and compared with Christs Doctrine thereof, *Luke* 20. 35, 36.
   2. From the Context, as an explication of *Daniels* Vision of the same matter and time, *Dan.* 7. 9, 10, *&c.*
   3. From many other Scriptures, Reasons and Arguments (together with our whole System premised) proving the same.
      § 1. Positively, that it is Bodyly.
      § 2. Negatively, that it is not spiritual, *&c.*
   4. From sundry Texts in the Old and New Testament, speaking of the same thing of which this Revelation, *ch.* 20, *&c.* is a sure Explication, with Answers to sundry Objections.

2. Improved to divers uses.
   1. For Information, in nine particulars.
   2. By Reference to Uses of Terror and Consolation before.
   3. For Admonition and Warning to all that profess Christian Religion, now in the due season to approve themselves as Wise Virgins, both in preparing and watching for the Bridegrooms coming, shortly approaching, *Rev.* 16. 15.
   4. For Exhortation also, to all such, to thankfulness, *&c.*

The Compriſal of our whole work, and the Divine Myſteries therein explained and confirmed by many ſorts of Arguments, deducted and drawn from the ſame Principles by way of Preface unto a following Tract on Rev. 20. 5.

DEar Chriſtians, whoſe part ſhall be in the firſt bleſſed Reſurrection, a thouſand years before the reſt of the Dead. We having been, by Gods ſpecial Grace, formerly lead in the way of Diſcovery, as by many other uſeful diſtinctions contained in our *Key*, and applyed in our whole work, ſo particularly by our Diſtinctions, *Aſſert.* 6. of the ſame, of the ſeveral ſenſes of the comings of Chriſt, and more eſpecially having firſt thereupon been led on in the compoſing of our Practical Tract upon *Rev.* 22. 20. ſetting forth Chriſts ſecond Perſonal coming to deſtroy Antichriſt, 1 *Theſ.* 2. 8. *Dan* 7. 9, 11, 13, 14. many ways diſtinguiſhed from his deſcending a thouſand years after, at the laſt Trump and general Rapture, and glorious change of all the Saints, 1 *Theſ.* 4. 15, 16. & 1 *Cor.* 15. 51, 52. For at the former he brings all the Spirits of the deceaſed Saints that ſleep in Jeſus with him: at the latter, they, and all the reſt of the Saints departed afterwards, ſhall in the twinkling of an eye be rapt up to meet him in the air. From the former Chriſt withdraws at the end of the thouſand years; after the latter, they ſhall ever be with him the Lord. In the former, he comes in the Clouds, that through them mortal eyes may then behold him: upon the latter, all Clouds will be aboliſhed, and Heaven and Earth will flee away before his face, and no place be found for them, *Rev.* 20. 11. when the rapt Saints eyes and wicked mens then raiſed will be fitted to behold his glory on the great white Throne: at the former the wicked Quick will be judged with temporal deſtruction, *viz. Turk* and *Pope*, and ſuch as do offend and work iniquity will be taken out of his Kingdom, *Mat.* 13. 41. at the latter, the Saints will firſt be rapt up before the wicked riſe to be judged: at the former, the Saints will be judged with a judgment of reward in this world in the thouſand years, *Rev.* 11. 19. having before there ſuffered for Chriſt, they ſhall then reign with him, upon the firſt ſaid Reſurrection: at

the latter, they ſhall be joyned with Chriſt in judging the wicked: at the former he comes from the right hand of his Father, to make his foes his footſtoole; at the latter, he is ſaid to deſcend with a ſhout, and the voice of an Archangel and the Trump of God: at the firſt, he puts down all Rule, and all Authority, and Power that ſtood againſt him, *1 Cor.* 15. 24. at the latter, he deſtroys the laſt enemy, Death, *v.* 25. above a thouſand years after: at the former, *Ezekiels* Gog and Magog, *ch.* 38. 39. *viz.* the *Turk* and *Pope* will be deſtroyed. The *Turk* with a complication of Judgments, *v.* 22. the other, by the laſt Vial, *Rev.* 16. & *Rev.* 19. & *Rev.* 11. 19. before the *New Jeruſalem*, called *Jehovah Shamma*, ſhall be ſet up, *Ezek.* 40. to the end of that book, wherein *Daniel* agrees, *ch.* 11. 45. and *ch.* 12. 1, 2, 3. at the latter, the laſt *Gog* and *Magog* ſhall be conſumed with fire from God out of Heaven, *Rev.* 20. 9. at the former will be the New Heavens, and the New Earth, being the time of the reſtitution of all things; at the latter, will be the end of the world, and the diſſolution of all things: at the former, only the Saints will be raiſed, at the firſt bodily Reſurrection which Chriſt brought with him; but at the latter, all the reſt of the dead, *viz.* Saints departed ſince that former coming, and all the wicked at the laſt Trump. Theſe, or the like we conſidered in the foreſaid Tract.

We alſo found from *Acts* 3. 19, 20, 21. that God had ſpoken of things to be before in and after the ſaid thouſand years, as we have ſet down in 36. particulars in our firſt convincing Argument in the *Word Written*, by the mouth of all his holy Prophets ſince the world began, which we have in order made manifeſt from *page* 44. of our *Irenic.* but more eſpecially in *ch.* 5, 6, 7, 8. of the ſame, which may deſerve your ſerious reading, and conſideration, as being another Divine Foundation of the ſame Truths.

Likewiſe upon the drawing up of thoſe 16 *Divine Theſes*, or *Poſitions*, *page* 3, 4, 5, 6. of the *Irenicon*, in the 11 and 12th of them is contained that needful Diſtinction of the two fold Conſideration of Chriſts exceution of his three great Offices. 1. In reſpect of his Univerſal Church in the three great Periods of the world: as the work the Father gave him to do in all times of his Mediatorſhip. 2. In regard of the benefit always flowing from that undertaking to all Gods faithful people by the operation of the holy Spirit in their Souls, *&c.* The former we have handled in our next Practical piece on *Gen.* 3. 15. confirmed therein by Scripture, Reaſon, Experience, with many improvements made thereof in the

the ſaid Treatiſe, drawn up upon that ſaid account, which I wiſh may be well conſidered by all Chriſtians as another Foundation of them.

In the next place we have as it were in ſome ſort paſſed *per ſaltum* unto the 20th *chap.* of the *Revelation*: (many others having of late uſefully handled things in the firſt 19 Chapters) by our Abridgments thereof, of the order of the times of the ſeven Seals, Trumpets and Vials; and of the Seal Propheſie, and Book Propheſie, and in the Scheme of the Contemporaries in both, all which we mentioned in our late account, which are almoſt accompliſhed, being all before the Date of the Man of Sin be expired: that we might ſo more ſpeedily come to the conſideration of the thouſand years, *ch.* 20. wherein Chriſt will reign with his raiſed Saints in the world, as is plainly aſſerted by the repreſentatives, *Rev* 5. 10. which was our main drift, by Gods gracious aſſiſtance, for the uſe of all his faithful people, whoſe concernment we are more and more aſſertained it will ſhortly more and more appear to be exceedingly above what is uſually by moſt Chriſtians apprehended of it: And alſo by Abridgments of *Daniels* Viſions for the Diſcovery of the Series, and order of both thoſe Myſtical Propheſies of *Dan.* and the *Revel.* and thereupon (as the 4th head of our method propounded *ch.* 1. of the *Irenicon*) we compoſed our Book of Parallels to manifeſt the *Revelation* to be a Divine Myſtical Comment upon the ſealed, or ſhut up parts or ſhort hints in *Daniels* Propheſie; which our Saviour hath orderly (though Myſtically) explained, as we have often ſaid, (and it is a great truth of this nature to be known) whereby many former miſtakes of many men are evidently diſcovered (as we hinted formerly, *Aſſert.* 5. of the *Key*) for he that once attains, but competently, to apprehend the ſubject, nature, order of times and ſcope of the book of the *Revelation* hath made a good progreſs in the ſtudy of that moſt excellent Divine book of Propheſie. I will thus for your benefit a little here touch upon them.

1. *Firſt* the Subject thereof are the Fates and State of the Church, and her Enemies in the *Roman* Empire from Chriſts Aſcention to his coming again, to *ch.* 20. where firſt of the *Aſian* Churches Declention, and the great Red Dragons 10 Perſecutions till *Conſtantines* time for above 300 years to the end of the 6th Seal, *Rev.* 6. And then come on Gods Judgments upon the Empire for perſecuting the Saints before, in ruining the Civil State thereof by the blaſts of the 7 Trumpets, proceeding out of the ſeventh Seal; the

the 4 firſt whereof being the milder (yet by the barbarous Nations deadly wounded the Weſtern part in the ſixth head of the Emperours, *ch.* 8.) and about *An.* 600, The firſt Woe Trumpet the *Saracens*, *Rev.* 9. 1. fell upon a great part of the Eaſtern Empire, being the King of the South, *Dan.* 11. 40. and about 1100. the *Turk* began to overflow with his multitudes, *Dan.* 11. 40. being the King of the North, and the 2d Woe Trumpet, *Rev.* 9. 11. and the utter deſolation of the laſt head who healed the deadly wound given to the former head will be at Chriſts appearance and Kingdom, *Rev.* 11. 15.

2. *Secondly*, The nature of this book is a double Scheme of theſe things that concern the Civil State ond Eccleſiaſtical State, and accordingly twice running over the ſame times, in reſpect of each of them for about 1660. years and more. Firſt in the Seal Prophefie, *ch.* 6, 7, 8, 9. And then again of the Eccleſiaſtick State in the little book, *ch.* 10. which begins *ch.* 12. with the ſaid primative perſecutions in the Battle with the Dragon, *&c.* and the Churches time, times, and an half from her entering into her wilderneſs condition: wherein the Lords two Witneſſes feed her by their Miniſtry 1260. years, during Antichriſts perſecutions 42. months of years, (which are all the ſame time, *ch.* 13.) and as the true Church was nouriſhed by the ſaid Witneſſes along her Wilderneſs condition; ſo by their Preaching ſhall Antichriſt in the time of the ſeven Vials be conſumed thereby as by the breath of Chriſts mouth, *ch.* 14. which Vials are ſet down, *ch.* 15, 16. and explained and executed to *ch.* 20. about the time the laſt ſaid Myſtical Trumpet will ſound, *ch.* 11. 15. when the Kingdoms of the world ſhall become the Kingdoms of God, and of his Chriſt.

3. *Thirdly* for the order and times thereof; *See our ſeveral Abridgments mentioned in our Account*, p. 4. Inreference to the *Parallel* a *Breviate* of which ye may alſo obſerve afterwards in conſidering *Davids* ſure Mercies to be performed in Chriſt, after he as Gods Commiſſioner upon his receiving the Book with ſeven Seals given to him by the Father, *Rev.* 11. 1. to open the Seals, and execute the Contents of the ſame, until he ſit upon the Throne of his Father *David*, *Luke* 1. 32. which will be *Davids* ſure Mercies reſpecting his Kingdom for ever.

4. *Fourthly*, as for the End, Drift and Scope of *Revelation* Prophefie, we have of late ſpecially endeavoured to manifeſt it to be to ſhew to the Church of Chriſt what advantage and benefit ſhe ſhall have by means of her former ſufferings for Chriſt, *viz.* to

reign

reign with him in his *Davidical* Kingdom in the world, which as it may be manifeſt by our 8 Convincing Arguments in the Word Written, and by our 12 Foundations of Faith: and our New Jeruſalem upon *Jer.* 3. 17. and alſo from our Key and account, yet we having of late obtained, by the ſame grace of God, ſome farther Diſcoveries to this purpoſe, concerning this farther Aſſertion reſpecting the drift and ſcope of *Revelation* Propheſie, namely, That *ch. Rev.* 20. with the *Jeruſalem State* ſet forth, *Rev.* 21, & 22. are the great Key of all antient revealed and promiſed Mercies to the faithful Forefathers and their ſpiritual Seed, chiefly to be fulfilled in that ſtate and time of the ſaid 1000. years; which that they ſhall be in the world, may appear by our 15 Reaſons approved of by the Learned, in our *New Jeruſalem*, *page* 9,10,11. which excellent uſeful Key, as it is Divinely fitted by our great Prophet the Lord Jeſus Chriſt, the faithful and true witneſs, to make a ſtrong, full and clear Diſcovery of the Wiſdom, Power and Juſtice of God againſt his, and his Churches Enemies: ſo eſpecially of the Mercy, Truth and Faithfulneſs of God towards his faithful Servants, as being revealed, carried on, and to be perfected; and that in many particulars, chiefly in thoſe times which all true Chriſtians ſhould in theſe laſt times, wherein they draw on a pace to be fulfilled, know and be well inſtructed in, for their encouragement and comfort, at preſent, to glorifie God aforehand in reſpect of their Faith of them, that ſo they may be better fitted and prepared hereafter ſo to do, when they ſhall find in the enjoyment of them from what antient foundations of Faith, ſuch manifold great happineſs will be then derived unto them, in that world to come, *Heb.* 2. 5. in the renewed ſtate thereof; which I doubt not to manifeſt by the ſame Divine Aſſiſtance, very evidently to all ſerious unprejudiced and underſtanding Chriſtians, in the following Syſteme, of Gods moſt gracious Oeconomie or ordering his Houſhold the Church in the ſame reſpects, of ſuch revealed, promiſed, or covenanted Mercies, chiefly reſpecting thoſe times; but paſſing thence to eternal bleſſedneſs, for on ſuch, the ſecond Death ſhall have no power, *&c.*

Now as the glory of Gods wonderful free Grace, firſt publiſhed by himſelf to *Adam* and *Eve*, *Gen.* 3. 15. was by their faith applyed as to redound to all their faithful Poſterity; ſo hath God been graciouſly pleaſed to derive many rivolets of like grace from the ſame fountain head, running their ſeveral courſes in their ſeveral times, but all falling in their fulleſt ſtreams (Divine Wiſdom and Goodneſs ſo ordering the ſame) as it were into

into thoſe more narrow Seas or Streights of the ſaid 1000. years, and from thence paſſing into the vaſt Ocean of Eternity, whither the Saints ſhall all be conveighed in due time, order and manner from their happy enjoyments in that ſtate appointed for them; wherein in the mean time his Wiſdom, Mercy, Truth and Faithfulneſs will in ſuch reſpects ſhine out gloriouſly to them in ſo great enjoyments as they ſhall then obtain, and will be thereby many ways more fitted (with the bleſſed Angels) to glorifie God the Father, Son and Holy Spirit, in their rendering all due praiſe unto him for the ſame, both then, and for ever more: which they could never do if the raiſed Saints at the firſt ſaid Reſurrection of their bodies had not a part in all the happineſs of that tryumphant ſtate of Chriſts Church in the ſaid 1000. years; and in all the benefits and priviledges thereof, *viz.* of the ſaid revealed Promiſes and Covenants to the Fathers of old and their ſpiritual Seed, which we hope to manifeſt in what follows; to be according to the word of Gods ſaid Revealed Grace, *&c.* And to that purpoſe we now proceed to the ſaid Syſteme of Gods declared Mercy at the fall of Man, and in all the ſucceeding *Millenniums*, or thouſands of years in order following.

The Syſtem of Gods declared Mercy at the Fall for a thouſand Generations, or ſeven thouſand Years, as by the Divine Guidance of his Word and Spirit (which we ſhall ever humbly and thankfully deſire to acknowledg to his Praiſe) he hath diſcovered to us, from the Fall of Man, to the end of the World: Eſpecially as is further diſcloſed by a double Key.

{ *Firſt*, of *Daniels* Sealed hints of Propheſie to *ch.* 20. of *Rev.*
{ *Secondly*, of Gods moſt antient Revealed and Promiſed Mercies to the end of the *Revelation*. [Hinted alſo from *Daniels* Lot, *Dan.* 12. 12.]

Of the order of the latter in the firſt Millen, or thouſand years.

WHen God in the beginning had finiſhed his great and good work of the Worlds Creation in ſix days, and made Man his Deputy Ruler in it; and the Devil maliciouſly, by the Serpents ſubtilty, and

alſo upon the advantage of the womans weakneſs, had brought about the womans ſin and mans fall: The Trinune Diety of his own meer grace, was mercifully pleaſed, to manifeſt his moſt glorious divine goodneſs, by a wonderful Declaration of his ſaid free, and infinite mercy towards loſt mankind, and by himſelf to publiſh that Foundation, of all future happineſs (containing in the Womb of it) all future revealed and promiſed mercies and Covenants to his Church, and People in all ſucceeding times, by declaring that the ſeed of the Woman ſhall break the Serpents head, *Gen.* 3. 15. which Chriſt in his Mediatorſhip, from that time undertook and hath and doth, and will ſtill carry on, until he ſhall make his Foes his Footſtool, *Pſal.* 101. 1. eminently at the beginning of the 1000 years, by deſtroying *Turk*, and *Pope*, and taking out of his Kingdome all things that offend, *&c.* And by binding Satan for that time, and totally and finally deſtroy all his Enemies at the end, *Rev.* 20. which is largely conſidered in our treatiſe, upon that Text: And will not theſe things greatly concern, the raiſed & living Saints too at that time? eſpecially to ſee the laſt moſt obſtinate and deſperate Enemies, both taken of, and taken away for ever: Oh how will then the Heavens rejoyce, and the Earth be glad: What Halelujahs will then be ſung by Angels and men, *&c.*

Secondly, When the old world was much heightened in wickedneſs: God alſo by *Enoch* the 7th. *Adam* his bleſſed tranſlation, as a worker of Righteouſneſs, excited men to well doing by Faith, and as a type of Chriſt, upon whoſe aſcention all his Followers ſhall twice aſcend by Chriſt: Firſt, in this Souls by his powerful grace, during their natural Life: Secondly, In Soul and Body both together, at the firſt bleſſed bodily Reſurrection of the juſt, and at the general Rapture of all the Saints at the laſt Trumpet, when the ſaid 1000 years ſhall be ended: And may not real good Chriſtians, by their firſt aſcending into a ſtate of grace, by Chriſt, gueſs what degrees of joy and happineſs they ſhall riſe unto in Kingdom and Glory with Chriſt, at the Reſurrection and Rapture?

And alſo by *Enochs* Prophetical Viſion, of Chriſts coming to Judgement in the firſt and ſecond Act thereof; recorded by *Jude v*, 14. *Loe he cometh with* 10000 *of his Saints*, to execute Judgement, &c. to warn all men to avoid evil; the firſt judicial Act thereof is ſet down, *Dan.* 7. at the the beginning of the 1000 years, the ſecond *Rev.* 20. 11. after the 1000

years are ended; and will not all the ſaid Saints magnifie Gods Holineſs, Power, Juſtice and Truth, in both his ſo revealed, and then executed Acts of Judgement *&c.*

In the 2d. *millenor* 1000 *years.*

GOd about an 1656. did alſo by *Noah* a Preacher of Righteouſneſs, 1. Typifie, 2. Covenant, 3. Propheſie concerning theſe times, and things after he had warned the wicked world, then by his Preaching of Repentanae to them in the time of the Arks preparation 120. years, when their wickedneſs was arrived to the height; which Ark as it was for the ſaving of his own houſe then, or all ſuch penitent or believing Sinners, that would then come into it, wherein ſafety then (as ſalvation at all times, is onely to be had in the Church of Chriſt.) So Chriſt will be the true and ſafe Ark of his Church, or Family, when the the world in part, or in whole ſhall periſh by Fire, at the beginning or end of the 1000 years; and will not the remembrance of *Noahs* Ark, illuſtrate Chriſts glory then being the Antitype thereof, in doing ſuch works for his Saints, how will he then be admired of them, *&c.*

2. God alſo made a Covenant with *Noah*, confirmed by the Rainbow, the Token thereof for the worlds preſervation, from drowning to the end, and alſo gave his bleſſings to men, and all ſorts of Creatures upon the Earth, to make them fruitful, *Gen.* 8, & 9. whereby the world continues with its fruitfulneſs, ever ſince by Seed time and harveſt, as the great Stage for all Gods future actings, in Mercies or Judgements, which his word teſtifieth have cheifly their fulfillings in the ſaid 1000 years, after which time it muſt continue the little ſpace of Satans looſing, And as the world will ſo long be the Stage for ſuch actings of God, until the New Heavens and the New Earth ſhall ceaſe, ſo its fruitfulneſs was to be the accommodation for all ſuch purpoſes, but eſpecially the Earth in thoſe times, muſt power out its plenty in abundance, for the Churches accommodation in that State, then ſaith the 67th. Pſal. *The Earth ſhall yeild her increaſe of thoſe times*, &c. ſo Joel 3. 18. *And it ſhall come to paſs in that day, that the Mountains ſhall drop down with new Wine, and the Hills ſhall flow with Milk*: [*ſee more in our Key of* Noahs *Covenant.*]

And as the Saints grace, and Gods goodneſs in the Earths fruitfulneſs will be inlarged (after its ſo many thouſand years bearing Fruit before) ſo it will be much more fruitful in thoſe

laſt

laſt times of its being, (yet in its renewed condition) whence alſo the praiſes of the Saints will be inlarged, and their rejoycings alſo in ſuch fulfillings, of ſuch promiſed Mercies, &c.

3. For his propheſie when after the ſin of that curſed *Cham*, occaſioned by the hainous offence of his Father *Noah*, (for the beſt Saints have need of their Saviour) yet when he through grace was awakened, by Repentance from his drunkenneſs, God manifeſts his grace by him, in a like wonderful manner; not only to *Shem* at preſent, entitling him to himſelf to be the Lord his God: But alſo foreſhews his purpoſed mercy to come to the Gentiles, the poſterity of *Japhet*, and accordingly his word gives witneſs to a twofold call which they were after to have to dwell in the Tents of *Shem*, as *Gen.* 9. 27. the firſt was foretold by *Hoſ. ch.* 1. 10. 23. and applied by the Apoſtle *Paul*, *Rom.* 9. 25, 26. upon the rejection of the *Jews* after Chriſts firſt coming, *Acts.* 13. which was the riches of the Gentiles, ſaith the ſame Apoſtle, *ch.* 11. which time of grace continues to the Gentiles, to Chriſts 2*d* coming; when upon the great Reſtauration of the *Jews* and *Iſraelites*, the Gentiles will have their 2*d* call, when their great fulneſs will come in, which was foretold alſo by *Moſes* in his excellent ſong for poſterity, *Deut.* 32. 43. *Rejoyce ye Gentiles with his people*: applyed alſo by the ſame Apoſtle, *Rom.* 15. when Chriſt being the Miniſter of Circumſion, as he there ſtiles him, *v.* 8. for the truth of God to confirm the Promiſes made unto the fore-fathers (as he there plainly tells us with ſeveral other Propheſies there, which ſhall alſo be then fulfilled in the ſaid 1000 years: And will not the Saints then be greatly affected in ſeeing the accompliſhment of ſuch a mercy, and greatly praiſe God for it when his glorious grace will ſhine out ſo abundantly to them therein, &c.

In the third Millenium
1000 *Years.*

WHen *Lot* about the year of the world 2440. had upon worldly allurements choſen *Sodom*, and after thereupon was captivated by his Enemies, but delivered by faithful *Abraham*, God ſent *Melchiſedeck* to bleſs him who had the Promiſes, as a Type of Chriſts prevailing, perpetual Prieſthood to be of his order: to whom he then paid Tythes of all, as the payment of all due honor will be rendred unto Chriſt by all his Saints in the ſaid 1000 years, and by all Creatures alſo, *Rev* 5. but eſpecially by all thoſe, whoſe great

High Priest he shall then appear to be (and probably will by a presential intercession appear to be then) to such as shall be in the natural life, viz. a Priest upon the Throne, as *Zach.* 6. 13. and also the raised Saints security then and for ever: And as this *Melchisedeck* Priest of the most high God was also King of *Salem*; so also Christ will then be the great King of the *New Jerusalem*, *Mat.* 5. 35. all the said 1000 years: And as *Abraham* was blessed by *Melchisedeck* after the slaughter of those Kings; so *Abraham* and his faithful Seed will appear really blessed, when Christ maketh his own and their Enemies his foot-stool; so the Saints will then find the mercies derived to them from many currents of long conveyances, and still more matter to them of praise and rejoycing, &c.

When *Abraham* that righteous man, as by *Esay* he is called, was sent on his foot by Gods Divine Call, *Gen.* 12. about the year of the World 2460. God was graciously pleased to make free Promises and Covenants, seven distinct times to and with *Abraham* (as they are particularly set down in our *Key*) and after him to *Isaack* and *Jacob* successively, to give the Promised Land of *Canaan* personally to themselves: which Promise the Apostle declares, *Heb.* 11. they saw a far off by Faith, and died, not having received the same; wherefore as he also shewed they did not in their lives seek to possess it, but as men expecting to have the said Promise of God made good unto themselves at the Resurrection of the just, they bought burying places there to have their bodies interred (as also *Josephs* bones after were) untill they should all rise again then to possess it in the renewed state thereof: for they looked for an heavenly countrey, such as then that state will be, excellently fitted then by God for that their condition. At first also the said Promise was made to all *Abrahams* Seed, natural and spiritual, through that one Divine seed Christ (as the Apostle teacheth) to spring in time from *Abrahams* Loins according to the flesh, *Gal.* 3. 16. by whom also, all the spiritual seed by faith should obtain their lot in that blessed state by Promise; *v.* 29. concerning which two sorts, the Scripture sets forth many differences. The natural Seed was to inherit the Promised Land after *Abrahams*, *Isaacks*, and *Jacobs* death, 430 years after the Promise was first made: but the spiritual will be joint heirs not only with *Abraham*, but also with Christ in the said renewed state, when he shall sit upon his own Throne as the Son of *David*. The former

were

were to be in Bondage long after the Promiſe, the ſpiritual are made free indeed by Chriſt the Son of God ſo ſoon as they are made the Sons of God by Adoption and Grace, beſides what will after appear they ſhall be when Chriſt ſhall appear, *1 Joh.* 3. 2. The former were compared to the duſt of the earth for multitude, *Gen.* 13. 16. but the ſpiritual Seed was compared to the Stars of Heaven, not only for multitude, but excellency, *Gen.* 15. 5. explained by the Apoſtle, *Rom.* 4. 17, 18. and *Gal.* 3. the whole Chapter. The natural Seed entered into a Covenant with God in their own ſtrength and brake it; but as for the other God makes a new Covenant with them, and undertakes the keeping thereof by them, that they ſhall not depart from him. The natural were delivered from an outward bondage, which they were many ways liable to fall under again; the other are not liable to be enſlaved again by their ſpiritual enemies: the natural for their provocations, wandered in a worldly Wilderneſs long before they obtained the promiſed land: The other are in a ſpiritual Wilderneſs, amongſt ſuch ſinners by whom they are perſecuted for well doing: The natural had miraculous proviſion made for their bodies, yet through unbelief, that Generation came ſhort, and they died in the Wilderneſs; but the ſpiritual are fed by the Sackcloth witneſſes, who are appointed to feed the womans Seed in her wilderneſs condition: the natural were brought into the land of *Canaan* long after *Abraham*, by *Joſhua* the Son of *Nun*: The ſpiritual will be brought into its ſaid renewed ſtate by the Antitype of *Joſhua* the true Jeſus and their great Meſſiah at his ſecond coming. The natural ſeed had a reſt that was afterward polluted by their ſin, and therefore God foretold them that reſt ſhould caſt them out with a ſore deſtruction, *Mich.* 2. 10. (as after it did) but the ſpiritual ſhall be brought into that reſt that remains for the people of God, *viz.* the Sabbatiſm of the worlds continuance when Chriſts reſt there will be glorious all the ſaid time, and when God will ſet to his hand the ſecond time to recover his people, *Iſa.* 11. 10, *&c.* with many illuſtrations there and elſe where declared: for the natural a *Jeruſalem* and Temple were built by men for typical worſhip: the ſpiritual ſhall have a *New Jeruſalem* whoſe maker and builder is God, where the Lamb will be the Temple of it: for the ſin of the natural ſeed the Heathens entered and defiled the typical Temple, but no *Canaanite* ſhall come into the New, or

any

any unclean thing enter into it: And though the last *Gog* and *Magog* will wickedly, when Satan is loosed at the end of the 1000 years, attempt to besiedge both the Holy City and the Camp of the Saints, yet they shall be destroyed by fire from God out of Heaven in that attempt which will bring on the utter destruction of them all. By these and the like differences may be discerned that what the natural Seed obtained, were but dark shadows of those excellencies which the spiritual Seed by Faith shall inherit in that world to come, as the Children of *Abraham*; for as the Apostle *Paul* ye are all heirs according to promise, *Gal.* 3. 29. *viz.* of the land of *Canaan* renewed, or in the *New Jerusalem* state to come in the world, which will be perfected in eternal blessedness in Heaven: And therefore God made it his memorial through all generations, that he was the God of *Abraham*, *Isaack* and *Jacob* in giving them personally that promised land in the said renewed state thereof, and to all their spiritual seed circumcised and uncircumcised, to inherit then the same, together with them, which Mr. *Mede* manifests to be the scope of our Saviours Argument against the *Saduces*, *Mat.* 22. 32. *viz.* that since he was the God of the living; they shall live again to inherit that promised land; and I doubt not but that these Divine Mysteries will then be found real verities; and how will the hearts of all those Saints (then) be inlarged from the said Covenants and Promises accomplished to them, with praises and rejoycings upon that account also, *&c.*

Here also may be added *Baalams* Parable put into his mouth by God when he was hired by *Balack* King of *Moab* to Curse *Israel*, by turning his intended Curs into an eminent Blessing by foretelling of the glory of *Israels* Kdm, of which the former was but a shadow that vanished away (as was shewed) *Numb.* 24. 7, 8, 9. and *v.* 17. of the Star out of *Jacob* and Scepter out of *Israel* that shall smite the corners of *Moab*, and destroy all the Children of *Seth*, *v.* 18, 19. and out of *Jacob* shall come he that shall have the Dominion, and *v.* 24. she shews that the Ships of *Chittim* (the *Roman* Navy, *Dan.* 11, 40, *&c.*) should afflict *Ashur* and *Eber*, being the *Jews* last oppressor, should perish for ever, or go into perdition, as *Rev.* 17. which will be fulfilled at Christs appearance in destroying that man of Sin, when that evil Dominion shall cease in the world. Much more might be here added of Christs unwalling the Children of *Seth* as a prevailing King, when he shall be the Prince of the Kings of the Earth,

Earth, *Rev.* 1. 5. and be that Star out of *Jacob*, and have the Dominion, *v.* 17. 19. which will be eminently verified in his ſaid 1000 years Reign with his Saints, with other matters agreeing to the Judgement of *Jewiſh Rabbies*, and pious Chriſtians reſpecting the ſame; but I ſtudy brevity, *&c.* This may ſuffice: Now can we think that when the living and raiſed Saints; ſhall in the ſaid ſtate ſee theſe things fulfilled, from ſuch complicated evidences happily derived unto them, that they will not make ſuitable returns to God, for ſuch in-comes of his ancient declared goodneſs, *&c.*

Moſes alſo appears in his bleſſing of *Judah*, *Deut.* 33. 7. to be directed by the Spirit of God, cheifly to reſpect Chriſt at that time, when God will bring him to his People to convert them, about his great appearance approaching, and that his hands ſhall be ſufficient for him, then to be the Lord, mighty in Battel, *Pſal.* 24. with many other expreſſions elſewhere; and that God would be an help to him againſt his Enemies, as *Deut.* 33. 7. (though ſome gradually applications hereof have in ſome ſort been not unfitly made yet the cheif appearance according to the tenour of Scripture, to be when he ſhall eminently make his Foes his Footſtool, *Pſal.* 110. 1, *v.* 5, 6, 7. ſubduing the Potentates of the Earth, then found to oppoſe him, and eſpecially that head over diverſe Countries for the Original ראש is ſingular, not heads, but head, fitly expounded to be the Pope, who aſſumes himſelf an univerſal headſhip over divers Countries: So that hence it may be more and more manifeſt, that all ſuch ancient predictions till *Davids* Kingdom, and his ſure mercies, in reference to Chriſts ſaid Kingdom; all not onely refer to that time and State, but then ſhall have their cheif fulfillings, when Chriſt ſhall then come to raign his and their Enemies, and reward his faithful Servants, *Rev.* 11. 9. and 22. 12.

Come we now to conſider that which appears to be the laſt, anciently revealed or contented mercy of this nature, wherein all Saints then ſhall be interceſſed, and cheifly bears the Title of the Kingdom of Chriſt: For in the New *Jeruſalem*, they ſhall be interceſſed, as the faithful Spiritual Seed of *Abraham*, but in their Reign with Chriſt, as the meek and upright ſpiritual Children of *David*, *whoſe Soul was as a weaned Child*, Pſal. 131. *And ſuch then ſhall inherit the Earth, and delight themſelves in the abundance of Peace*, Pſal. 37. 11. which yet they have not obtained, but ſhall ſaith our Saviour,

viour, *Matth.* 5. 5. having in that State that Portion and Lot, in this ſure mercies of *David*, *Iſa.* 55. 3.

In the fourth Millen or 1000 *Years.*

TOwards the end of the third, and the beginning of the fourth Millen: We may place what concerns both *David* and *Solomon*, whoſe Buildings of the Temple is reckoned by *Uſher* to be about the 3000th. year of the world, and about the middle of the time of the firſt 6000 years, (though (haply) the little ſpace of Satans looſing, after the ſeventh Millen, may be allowed to make up ſome part of the ſixth before it,) yet there are ſome differences, by ſeveral learned Perſons diſcovered in Chronology, both under the Old and New Teſtament: And therefore Chronological Conjectures, ought to be in ſome probable Latitude, *&c.*

Come we then in the next place to *Davids* Kingdom, not as it was given him as the Son of *Jeſſe*; ſpecially appointed thereunto by Gods peculiar deſignment, to be Anointed by *Samuel*: But as by a new divine Character, it was by *Nathans* Meſſage confirmed for ever, through his one divine ſeed Chriſt, 2 *Samuel* 7. 8, 9. to 17. and accordingly by *Davids* Faith, Thankfulneſs and Prayer, afterwards improved from *v.* 18. to the end of the Chapter: (which we largely conſidered in our ſeventh Foundation of Faith) which great and moſt excellent confirmation was, after *Davids* grievous fall in the matter of *Uriah*, and his Repentance, and his many Scourges ſuffered upon that account, for a long time; (for the freeneſs and ſeaſonableneſs of ſuch, Gods promiſed mercy to *David*, ought to be well obſerved by us) as in all the former ſaid Examples, given from time to time) for the glory of Gods divine Wiſdom, Mercy, Truth and Faithfulneſs, to be then manifeſt throughout all Ages, and Generations of the world until the Saints; eſpecially in thoſe times, when they ſhall ſee and enjoy all their greateſt accompliſhments, both praiſing Gods holy name for the ſame, and exceedingly rejoycing in them, in their ſeveral conditions, of both ſuch ſaved and newly raiſed Saints: Therefore by *Nathans* ſaid Meſſage to *David*, God took occaſion upon *Davids* good puopoſe, to build God an houſe (when *David* injoyed peace after his former troubles, which God well accepted of as to the matter

ter intended, but yet for ſome Reaſons he aſſigned that work over to *Solomon* his Son; yet (I ſay) took occaſion thereupon to make to *David* the largeſt Charter, and to give the greateſt aſſurance of *Davids* ſure mercies, in reſpect of the ſeveral States of his Kingdom for ever; that was ever given to any mortal man, in many reſpects there obſervable, (as we ſhewed) the one was conditional for his immediate natural Seed, his Son *Solomon* (if he ſtood upright) who was to build that ſame glorious Temple at *Jeruſalem*, which after he did being therein a Type of Chriſt; yet afterwards did by his grievous fall, alſo cut off that long intayl of his Kingdom (otherwiſe) to his natural race, which was ſoon after divided by the loſs of ten Tribes, in his Son *Rehoboams* time; being then engaged in Idolatry upon politick accounts, the Cauſe of the miſery and ſpeedy captivity, which afterward was in both parts, by the ſucceeding provocations of others, taken away from *Iſrael* firſt, and after from *Judah* alſo. But the ſecond was abſolute to *Davids* divine ſpiritual Seed Chriſt the Son of God, that was to become man, in an extraordinary way and moſt wonderful manner, by being born of that bleſſed Virgin, that was to come of *Davids* Race, who as the Angel told her at his birth, *ſhould ſit on the Throne of his Father* David, *Luke* 1.32. as the Prophet *Iſaiah* had foretold, that there ſhould be no end of the encreaſe of his Government, and Peace upon the Throne of *David* and upon his Kingdom, to order it and to eſtabliſh it, with Judgement and with Juſtice for ever; (as he had promiſed in the ſaid Meſſage by the Prophet *Nathan*) to the end of the World, or as in *Pſal.* 89. 29. *That his ſaid Divine Seed ſhall continue for ever, and his Throne as the days of heaven*, and that in the greateſt extent over Sea and Land, with the higheſt Exaltation many ways illuſtrated, as for Gods firſt born higher then the Kings of the Earth, *ver.* 25, 27, &c. and to be then the Prince of the Kings of the Earth, as he is ſtyled *Rev.* 1. 5. And though for the ſucceſſive great provocations of others alſo of *Davids* natural Seed, and eſpecially of *Manaſſeh* and *Zeadkiah*, from whom that Crown was then laſt taken away with a manifold Declaration of Gods heavy diſpleaſure againſt him, the laſt of *Davids* ſaid natural Seed, as the prophane wicked Prince of *Iſrael*; ſaying by *Ezekiel ch.* 21. Remove the Diadem, take away the Crown, this ſhall not be, and I will overturn, overturn, overturn till he that is Chriſt the

ſpiritual Seed of *David*) come. Whereupon was that long interim, or interruption of *Davids* Kingdom, in the four Monarchies following, revealed to *Daniel* twice, *ch.* 2. and *ch.* 7. (during the Gentiles Dominion all that time (probably) for the ſpace of 2300 years. *Dan.* 8. 26. for which obſerve the Reaſons in our ſummary of *Daniel*; yet God did alſo there declare himſelf (even when the Tabernacle of *David* was falling) mindful of *Davids* ſure mercies, in and by his ſaid bleſſed Seed [Chriſt] to come, (when all the ſaid four metale Kingdomes, at once ſhall paſs away, as the chaffe of the Summer threſhing floor, *Dan.* 2. 35.) ſaying further by the Prophet *Ezekiel*; (with whom all other Prophets, ſome wayes concur in the ſame matter,) when he whoſe right it is ſhall come, namely Chriſt, that he would give it him; who is now gone to Heaven to receive it, *Luke* 19. and when the ſaid long interim, of the ſaid four Monarchies is paſſed (of which now but little remains) he will return, and the fallen Tabernacle of *David* ſhall in him be raiſed up again, as the Prophet *James* applyed, the Propheſie of *Amos*, *ch.* 9. 11. at that famous Counſel at *Jeruſalem*, *Act.* 15. with reference to the Gentiles great fulneſs under Chriſts ſaid Kingdom, then to come in alſo: By whoſe firſt coming to take mans nature in a Tabernacle of our Fleſh, for at that time, God according to his prediction, *Dan.* 2. 28. ſet up the ſpiritual Kingdom of the Stone, cut out of the Mountain without hands in the firſt State of it, in the time and height of the Roman Dominion, being one and the laſt of the ſaid four Gentil Kingdoms, which by *Daniel* and Chriſts one Revelation, was thence to continue above fifteen hundred years; wherein Gods ſaid, ſpiritually powerful and prevailing Kingdom of the Stone; ſhould Divinely (in the ſaid time of the Dragon and Beaſt, after to come and continue, to act their parts ſo long) proceed powerfully by degrees, to bring on the ruine of that ſaid laſt, of the four Monarchies, viz. the *Romane* and therewith all the broken parts of the three former which ſhall be certainly performed at Chriſts appearance and Kingdom, as the Apoſtle *Paul* plainly declares, 2 *Thes.* 2. 8.

And then all Satans *Babiloniſh* deſigns as all his three *Babels* will come to utter confuſion, viz. the confuſion of tongues and diviſions in the firſt, will then be diſſolved by oneneſs of language and unity: Tyranny and Cruelty, by Meekneſs and Peacefulneſs; and

and the great Myſtery *Babylon* fully be diſcovered, defeated, diſſolved when the Myſtery of God ſhall be finiſhed; which we largly conſidered *chap.* 5. of our *Ironicon* of the ſaid three *Babels:* The foundation of all which was laid by *Nimrod* in *Aſſyria*; which Title of the *Aſſyrian* ſeems upon that account to be given to the *Turk* at his ruine, *Mich.* 5. 5. This man [Chriſt] ſhall be our peace when the *Aſſyrian* ſhall come into our land, and *v.* 6. Thus ſhall he deliver us from the *Aſſyrian*, &c. To which purpoſe

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In the fifth Millen or 1000 *years*

GOd the Father in a glorious Viſion of the ſubſtance of Revelation Propheſie both for the order and end thereof, *Rev.* 5. gives the book to the Lamb that had been ſlain and was alive again, to open the contents thereof under the ſeven Seals to that coming of Chriſt, and makes him alſo his Commiſſioner (as we noted) impowering him alſo to execute the ſame, as being that Lamb that hath ſeven horns, and ſeven eyes, that is, hath perfect power, and perfect wiſdom, fully, by degrees in due order, to accompliſh the ſame, according to the double Scheme of Propheſie contained in the Book of *Revelation*. Firſt in the Seal-propheſie, for the ruine of the Civil State, which under the firſt five Seals, after rejected the offers of Chriſt, and bloodily perſecuted his Saints in the time of the ten great Perſecutions, with others, by Satans prevailing power amongſt them: who under the ſixth Seal, as a great Red Dragon, was by *Conſtantine the Great*, after 320 years caſt down from his heaven of Paganiſm-worſhip to the earth: ſince which time he hath ſought upon a new deſign to pervert Chriſtian Religon, and the Worſhip of the true God: Firſt by Errours and Hereſies againſt the Father, Son, and Holy Spirit, above an hundred years following: and after that to Paganize Chriſtian Religion it ſelf, by his new deſign then of two Beaſts, *Rev.* 13. giving thereunto his great power and authority to contrive and promote a new Paganiſm, or Idolatry, under a ſpecious Viſour of ſeeming and pretended Chriſtianity; of which in the little Book *ch.* 10, *&c.* But from under the ſeventh Seal proceed the ſeven Trumpets, ſounding out the wrath of God by degrees of Judgments againſt the Civil State of *Rome*; by the four firſt milder Trumpets to deſtroy it in the Weſt; in Empire, City, and Senate: And after in the Eaſt by the firſt Woe Trumpet

the *Saracens* to take away one half thereof, *Rev.* 9. 1. from about *An* 600. and forward, being that King of the South, *Dan.* 11. 40. that in the time of the Holy Wars, ſo called, ſeemed to puſh at the *Roman* Armies, *&c.*

And in the ſixth Millen or 1000. *years.*

CHriſt hath ſince according to the Fathers ſaid Commiſſion by that ſecond Woe Trumpet of the *Turk*, [who is therefore Chriſts Servant] as *Nebuchadnezzar* was ſaid to be Gods] from about *An.* 1300. hath taken away by his overflowings with his multitudes, the other part of the Eaſtern Empire, being that King of the North, *Dan.* 11. 40. deſcribed alſo in his actings, *Rev.* 3. 11, *&c.* who is to continue his day, and hour, and month, and year, to deſtroy the third part of men in the ſame 396 years of his Date, till that Empire ceaſe to be, *v.* 45. probably about *An.* 1700. with which the Beaſt was in great part to contemporate, with the Churches time, times, and half, in her wilderneſs condition, and alſo the two ſackcloth Witneſſes to feed the Church, and conſume the Beaſt by their Propheſie 1260 years, as by the breath of Chriſts mouth, till he at the end of the Beaſts 42 months (all being of the ſame time) ſhall deſtroy the Beaſt and the falſe Prophet at the appearance of his ſaid coming and Kingdom, 2 *Theſ.* 2. 8. 2 *Tim.* 4. 1.

To which purpoſe upon the *Jews* Captivity, and ſad fall of *Davids* ſaid Tabernacle, God did in that time by his contemporary myſtical Prophets, *Ezekiel* and *Daniel*, reveale the time of *Iſraels* Reſtauration, more darkly by *Ezekiel*, *ch.* 37. alſo ſhewing *Gog* and *Magog* muſt be removed, *ch* 38, & 39. before the *New Jeruſalem* ſhould be ſet up, called *Jehova Shamma*, *ch.* 40. to the end of the Book. But then to *Daniel* God was pleaſed more fully and clearly to ſet forth the [interim] or time of the four Monarchies. 1. Of *Babylon.* 2. *Medo-Perſian.* 3. *Greece.* 4. *Rome*, which were to paſs in the ſaid 2300. years before *Davids* Tabernacle ſhould be raiſed up again in Chriſt. But that the Kingdom of the Stone ſhould firſt be ſet up, as God foreſhewed, *Dan.* 2. 28. which was done above 1600 years paſt, in the time and height of the laſt, or *Roman* Empire, utterly (as was ſaid) to beat to duſt the ſaid four Mettle Kingdoms. And God ſhewed the ſame to *Daniel* in Viſion of the four Beaſts deſtroying each other, until the laſt ſhould be de-

deſtroyed by Chriſt at his firſt act of Judgment againſt the Beaſt, *Dan.* 7. 11. Whereupon he had the Viſion of Chriſts coming in the Clouds of Heaven, when the Kingdom and Dominion of all Nations ſhould be given to him, and that under the whole Heaven, *v.* 13, 14, 27. which will be *Davids* ſure mercies for his Kingdom and Throne to continue for ever upon that raiſing again of his Tabernacle fallen above 2000 years before, and will be alſo Chriſts *Davidical* Kingdom of his 1000 years Reign with his Saints, revealed by himſelf, *Rev.* 20. 4. whereby as was ſaid Gods wiſdom, power, mercy, truth and faithfulneſs, will glorioufly ſhine out to all thoſe Saints in that reſpect (as in all the former before) both for his deſtroying the wicked then, as foretold, and ſo exalting his Saints to their great rejoycing and triumphant happineſs in that excellent ſtate of the *New Jeruſalem*, and reſtitution of all things by Chriſt their great King, Saviour, and Meſſiah.

In the ſeventh Millen or 1000 *Years.*

1. SAtan is bound for 1000 years, but to be looſed again for a little ſeaſon when the 1000 years are ended, *Rev.* 20. 3.

2. Chriſt Reigns with his then raiſed Saints at the firſt bleſſed bodily Reſurrection the ſame 1000. years, *v.* 4, 5.

3. The ſaid raiſed Saints remain in the happy enjoyment of the Viſion of Chriſts glory, *Joh.* 17. 24. in his Kingdom given to him by God the Father in the *New, Holy, Great*, and *Beloved Jeruſalem*, enjoying then happy communion with Chriſt their head, and with one another in that ſtate, being ſo made perfect in one, as Chriſt prayed, *Joh.* 17. and as his Spouſe or Bride one with himſelf, *Rev.* 19. and *Rev.* 21. 9. and with the holy Angels, all joyning with the inferiour Creatures in their orders, to praiſe God the Father, Son, and Holy Spirit, for his great and glorious work of Creation and Redemption (as by that glimps of the end of *Revelation* Propheſie *ch.* 4, 5. may be diſcerned) being all then in an undiſturbed, happy ſtate in their ſeveral degrees, whilſt Satan is bound and ſealed up in the bottomleſs pit; that he may not tempt the nations any more till the 1000 years be ended, *v.* 3. all remaining in an happy peace, ſo long without being attempted againſt by any enemies.

4. Chriſts Servants, *viz.* the raiſed Saints, chiefly will then ſerve him, *Rev.* 22. 3. as their buſineſs and happineſs ſo to do, *ch.* 7. 15,

5. Chriſt

5. Christ will be their light to them both, spiritual and visible, and both glorious, in whose light, his Saints will then see light at the *Revelation* of all things, (probably) as to Mysteries, Creatures and Providences, when the mystery of God is finished, and the light of the Moon shall be as the light of the Sun, and the light of one day, as the light of seven days. *Is.* 30.

6. The Nations of them that are then saved, will walk in the light of the said great holy and beloved *Jerusalem*, come down from God out of Heaven, all the said 1000 years, being the Spirits of just men, before made perfect, to receive then from Christ their spiritual Bodies, also *Rev.* 21. 24.

7. *The Kings of the Earth shall bring their Glory and Honour to it*, in the same *v.*

8. *Also they shall bring the Glory and Honour of the Nations to it*, v. 26.

9. God will then dwell amongst them, and all Tears shall be wiped from their Eyes, *ch.* 21. 3, 4, & 7, 16, 17.

10. All the glorious Priviledges of the Paradise of God, of the Tree of Life, whose Leaves are for the healing of the Nations, and of the pure River, clear as Chrystal, proceeding from the Throne of God, and of the Lamb, and all the glorious excellencies assigned and belonging to it; which all those happy raised Saints will then know by experience, how wonderful, great and excellent they are in their Fruition thereof, the said 1000 years.

11. And though Satan when he is loosed will seduce his last *Gog* and *Magog*, to attempt to besiedge the beloved City, and the Camp of the Saints; yet Christ hath afore hand resolved them, that it shall onely be an attempt, and the Devil and all his Agents shall then be consumed by Fire from God, out of Heaven in the said attempt, and the Fabrick of the world shall suddenly then be dissolved, upon the sounding of the last Trumpet, and the general rapture and change of all the Saints, to meet Christ in the Air, coming to sit upon that great white Throne, at the last Judgement, *Rev.* 20. 11. *From whose Face, the Earth and the Heaven shall fly away, and no place shall be found for them*, Rev. 20. 11. And hath not Christ himself revealed all these things in an evident manner; That may suffice all Christians, and rational men of their reallity; and how then should all sound serious and consciencious Christians, from the consideration of these things, now hinted to them, with many more that might from Gods word be set before them to such purpose, be

be ſtirred up to love the appearance of the Lord Jeſus Chriſt, as the Apoſtle profeſſed for himſelf, with that great encouragement to all others, to partake with him of a Crown of Righteouſneſs, 2 *Tim.* 4. 8.

2. To long for his ſaid appearance, when he cometh without ſin, having fully ſatisfied for that at his firſt coming; but then onely for ſalvation to his People, to deliver them from all their Enemies, and even the inferiour Creatures with them; from the bondage of corruption, into the glorious liberty of the Sons of God, *Rom.* 8. 21. And to have their own bodies redeemed from the Priſon, and the corruption of the Grave, and have powerful grace, as the Angels in Heaven in their condition; and even thoſe alſo in the natural Life, ſhall ſerve Chriſt in Holineſs and Righteouſneſs before him, all the days of their life, *Luke* 1. 74, 75.

3. And that they may love his appearance, and long for it, let them labour continually to be fitted for it, *&c.* and this rather, becauſe many wayes; the time thereof ſeemeth to be near approaching, not only in regard that moſt of the preceeding Predictions are fulfilled, but alſo becauſe we find the computations of years; which the Holy Ghoſt ſeems to ſet down, of the *Jews* great Reſtauration, and of the deſtruction of the Churches Enemies, are ſhortly to be compleated, of which two in *Daniel*, and two in the Book of the *Revelations*, appear very conſiderable to that purpoſe; which we ſhall endeavour here to ſet down, as ſome of the Grounds and Reaſons of ſuch our Conjecture: From thoſe 4. Computations of the ſaid myſtical Numbers, formerly more fully explained in our Parallel of *Daniel*, and the Book of the *Revelation*, and upon the ruine and deſolation of the *Romane* Monarchy as follows.

The firſt is from the 2300. days of years, in *Daniel* 8, 26. by *Palmoni* or the ſecret Numberer, ſeeming to refer to the end of the *Jews* Captivity referring to the time of the end, *v.* 17. & to the laſt end of the indignation, *viz.* of God againſt that captivated People: The like to the ſame purpoſe is alſo obſervable, where *Daniel* declares the *Roman* Kingdom ſhall proſper till the ſame time, *viz.* until the indignation ſhall be accompliſhed, for (ſaith he) that that is determined, ſhall be done, *Ch.* 11. 36. So again upon the ſame account; *The Sacrifice and Oblation ſhall ceaſe, for the overſpreading of Abominations, he ſhall make* Jeruſalem [taken by *Titus* and *Veſpatian*] *deſolate, even until the Conſummation, and that*

that determined, shall be powered out upon the desolate, Dan. 9. 27. See many other Reasons upon *Dan.* 8. 16. In our Summary of *Daniels* Visions: This Computation of 2300 years, was from the destruction of the Temple by *Nebuchadnezzers* Army, then carrying the *Jews* captive to *Babylon*, to their great Restauration at Christs appearance, is by Scripture and Chronology thus computed: at *Babylon* 70. years under the *Medes* and *Persians*, about 80. years, till *Daniels* 70. weeks, when the Edict went out for building the City *Jerusalem*, about 3549; when is reckoned by their Kings Reigns, to be about 80 years more, and *Daniels* weeks, to the end of the half week; when Christ had finished his Sacrifice of himself, for our sins; which was in all 640 years more, and from thence to about that year, which we reckon will be 1700. will so be made up 2300. years.

Secondly, For the 2335. years, in *Dan.* 12. from the effectual taking away of Sacrifice, in *Julian* the Apostate Emperours time, when not only many Heathen Idolatries, were encouraged by him, but he also in opposition to Christian Religion, allowed the *Jews* out of the publick charge, to Rebuild their Temple, for Sacrifice; whereupon Historians Record that God by miraculous Tokens of his displeasure, by Fire, Tempest, Earthquakes, *&c* destroyed such as were employed in the said work, and not only burnt up the very Tools they wrought with; But cast out the very Stones which they had laid for the Foundation thereof: Whereupon an Ancient observed that then Christs words were fulfilled, that one Stone should not be left upon another, which should not be cast down, which times reckoned by Bishop *Usher* to be *Anno Dom.* 363. unto which if 1335. of *Daniels* said account be added, it is near about 1700.

The two other Numbers in the *Revelation* are first the date of the man of sin, his forty two moneths, or 1260 years, conceived to begin before 420. when the ten Kings were up at one hour with the Beast, *Rev.* 17. 12. to which said 420 years or less; if there be added the 20 or 30 years to come, being the remainder of the 6th Vial, they will all together amount to about 1700 at the time of Anti-Christs destruction.

Lastly, As to the *Turks* day and hour, and moneth, and year to destroy the third part of man, computed by Mr. *Mede* 396 years, who is the second woe Trumpet, to destroy the

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Roman Empire in the East, *Rev.* 9.11. and *Dan.* 11.40. which being added to 1260 or somewhat more, when the *Ottoman* Family, according to Chronology, obtained the power; it will with the other 396 make up about 1700. All which computations though by Reason of some differences, in Chronology before Christs birth, and since (as Bishop *Usher* observed) we may not attempt to determine day, or hour, or year; yet within a competent Latitude; the Spirit of God seems in these particulars, to give just ground of conjecture, that men of the world may be admonished of its fleeting state, to prepare for the great shakings and changes, that seem shortly to draw near therein: By these Computations and other matters observeable to such purposes, from the Book of God: Since the *Jews* Restauration is pointed out by the 1 former in *Daniel*, and the destruction of the Enemies of Christ, and his Church in the 2 latter; which the Holy Scripture declares will be the work of Christ, at his said great appearance now approaching.

Whence also we made our Conjecture of the most literal sense of the Number of the Beast, *Apoc.* 13. 666. [as *Belshazzers* Kingdom was numbred when it ended at his death] though other observations of the Number 1666. may also be considerable to other purposes) but if we reckon the appearance of Christ, and his Kingdom to be about 1700. according to the the four said computations, at which said appearance of his presence, 2 *Thess.* 2. 8. The Apostle saith he will destroy the man of Sin, then reckon backward for the *Epoch* of his Number of 1666. (for it is agreed by learned men) that the whole Number of a thousand is there understood to be added) and it will fall out so to begin about Christs Ascention, from whence to his descending again, will so be made up 1666 years, *viz.* about the said time conceived to be the Period, of the said four computations; and from our Saviours birth, by the common account 1700, at the said Beasts destruction; and his Ascension, when Christ led Captivity captive, seems more suitable to point out by the said Number, his Visible conquest over the remaining Powers of the world that oppose him.

About which time, not only will probably appear the most eminent fulfillings, of Gods most antiently revealed mercies, in his powerful, effectual and eminent breaking of the *Serpent* [*Satans*] head, by taking away or destroying, such his Churches Enemies, and treading

ing down Satan himself under the Saints Feet, as the Apostle *Paul* foretold, shortly or swiftly, *Rom.* 16. 20. in the order of accomplishment. First, By his binding, *Rev.* 20. 2. and after by casting him (upon the ruine of his last *Gog* and *Magog*) into the Lake of Fire and Brimstone for ever, v. 18. And then Gods Wisdom, Power, Mercy, Truth and Faithfulness, will gloriously appear towards both the *Jews* and *Gentiles*, as the spiritual Seed of *Abraham*, by the destruction of the Enemies of them both. But more especially then, in the raising up the Tabernacle of *David* in Christ his divine Seed, and in setting up of his said Kingdom; who as we have shewed shall gloriously sit upon *David's* Throne, for ever to the end of the world, in a peaceful and blessed Estate; And if the word of God did not give Testimony, in all the said particulars, from the said Predictions, promised Mercies and Covenants; it had been high presumption so to have asserted them: But since as we have pointed out this briefly, yet very evidently, his word doth largly, fully and clearly hold them out; Let men henceforth upon due consideration of these things, take heed of opposing and gainsaying these evident Truths, which he will shortly bring to pass; and no power of Men or Devils shall in the least hinder any of them; as Christ will manifest when the Mystery of God is finished, *Rev.* 10. and it is to be hoped when many serious and unprejudiced and judicious Christians, have sought God by Prayer, and due search of the Holy Scripture; from these Foundations well pondered by them; that they may be herein satisfied that such a blessed rest and refreshment from the presence of the Lord, remaineth to the People of God; whereby such persons may evidently discern with me, that such pretious Jewels of *Revelation* Mysteries, are highly to be valued, and it is ignorance of these things, which is the great Reason, why many esteem them not as they ought: and that this most sacred and divine Book of the *Revelation* of Jesus Christ; by his beloved Servant and Disciple Saint *John*, (which is the Diamond in the golden Ring of Holy Writ) is not duly prized by them: and particulary in this respect, that it affords light and Lustre to all parts of Holy Script, without which men are not like otherwise rightly to discern the same, concerning the matters here tendred to them, as we by experience find more and more, to the Glory and Praise of that true Light, who lighteth every man that comes into the World, according

cording to that proportion he is pleased to dispence the same, unto them.

And thus much of our preparative Preface and Comprisal, both of our said former work and substance of the divine Mysteries contained therein, with what further discoveries God hath been graciously pleased to offer unto the present world, by the hand of so weak and unworthy an instrument by the help of the said last Key, of most ancient prophesie, *Rev.* 20. 21, 22. (as before said) & to precede our intended Treatise on *Rev.* 20. 5. Of the first bodily Resurrection of the Saints.

The cheif improvement we shall by Gods assistance, endeavour here to make of what hath been said, briefly is, for information of Christians of the exceeding great usefulness, and manifold excellencies of all such ancient, revealed and promised Mercies and Covenants, made to and with the said fore Fathers and Saints, that have their particular and most eminent fulfillings, from the guidance of this said divine Key, and other parts of Gods word; yet remaining to be gloriously accomplished by Christ himself, in the world to come, or 1000 years of his Reign with his Saints; There is an Heavenly Treasure of happiness contained in them; for all such Saints at the first blessed resurrection to be given to them thereupon; so that if their said Promises and Covenants, be not by men extended to that said state, they exceedingly narrow the Mercy and Grace of God therein, and as much as in them is, deprive all such Saints of their right then in them: And this may further appear by touching a little upon the diverse usefulness, and manifold excellencies of the same.

First, They are most ancient, for they are all virtually contained in that most antient one, *Ge.* 3. 15. which was not in the beginning (as Christ, the word was) but in the beginning of mans need of such Gospel Grace, God speedily revealed it, as the summary of all that followed and all the said branches that sprang out of that Root, are by the word of God manifest, to be of the same nature, having a tendency and that cheifly to those said last times.

No sooner had Satan at the fall marred Gods work of Creation, but upon the tryal of all the Offenders, the most glorious Declaration proceeds from Father, Son and Holy Ghost of restoring lost man, and the whole Creation of God in the Issue, as many ways since by Gods word is evident, which by Christ and the holy Spirit are in all times since, carrying on to the end, a work that is every way won-

ful that the Son of God ſhould pay the Ranſome in mans Nature, by dying for ſin, who was perfectly Righteous, not to free man and the Creation from ruine onely, but to redeem both it and him to himſelf; yea to reſtore both into a better ſtate, to make him both ſurely and perfectly bleſſed, in a way and ſtate unconceivable and unutterable; for Chriſt the Womans Seed is not a Privative only, but a poſitive Saviour, nor a partial, but every way a perfect Saviour, and this ſhort comprehenſive Goſpel contains all in it by Chriſt, to be obtained for his Saints for ever: Away with falſe Oracles and Fictions of vain Heathens, of their antiquities, here is only true antiquity, and the beſt antiquity to be found; and all the others iſſuing from this if *a parte ante* they be not ſo ancient, yet *a parte poſt* they ſhall be as laſting (as in their particulars we ſhewed from Gods word) but yet without this divine Key, we had not known where to fix them, *&c.* conſider them particularly with reference thereunto, as we have given Scripture Foundation, and as we ſhall, by Divine aſſiſtance, further manifeſt, *&c.* The ſubduing of the laſt great Enemies, the Saints injoying of the happineſs of Chriſts *Davidical* Kingdom, and of the *New Jeruſalem* State, have all their infallible Grounds from ſome or more, of the ſaid Foundations, as was particularly made to appear, *&c.* and that they were all as well as the firſt, freely and graciouſly given, did appear by occaſions that God uſually took to make them known upon ſome failing or troubles of his Servants or both, *&c.*

2. They are all uniform, anſwering fitly one to another in all ſuch ways God was pleaſed to manifeſt his preſent or future Grace to all that were concerned in them, or ſhould be, *&c.*

3. Moſt true as proceeding from the God of truth, Satan if he ſpeak truth, it is not truth from him, becauſe he purpoſeth thereby to deceive, but it is impoſſible for truth it ſelf to lye or deceive.

4. They are alſo moſt wiſe, tending directly to the beſt end, and that in the ſureſt and moſt prevalent powerful way and means, that cannot fail.

5. Moſt certain, as coming from the unchangable God, and therfore neither the beſt of men nor the meaneſt of Saints are not conſumed, becauſe by ſuch ways of Grace ſaved by him that is unchangeable, *&c.*

6. Moſt comfortable, becauſe they contain the conſolations of God, which are not ſmall; yea the greateſt for all ſaid intentions, that ſuch ſinners are capable of for good.

7. Theſe

7. Theſe antient Entails of all the ſaid Saints are very delightful and pleaſant, eſpecially being not only upon good, but upon the beſt Securities that can be. I conceive none, upon due conſideration, will be ſo bold as to ſay directly any of them is not the Word of God, nor that Chriſt by this Key hath not laid open the precious excellencies of them, if any wilfully turn away their eyes or ears: upon them will that deficience remain: the higher the points of Wiſdom, the Children of Wiſdom are exerciſed in, the more delight they ſhall find in them; the ſecret of the Lord is with ſuch as he will ſhew his Covenant unto; of which, theſe are a very great and excellent part: our Saviour gives his Key eſpecially for that end as knowing their fitneſs for it. I can ſay much of the delight of them by experience, though men often ſlight them and me for them [*At mihi plaudo Domi*] upon a much better account than it was ſpoken; the Teſtimony of the faithful and true Witneſs Sealed by his Spirit anſwers all objections, their mention or meditation is cordial, in them is Chriſt and all his benefits, not only as he is ſet forth, as to his firſt coming to lay the foundation of all future good, as he became the Seed of the Woman, as ſet forth to the old world, and was of the Seed of Man, as of *Abraham*, *Iſaack*, *Jacob*, & *David*, in the new world for conſolation to mankind, but ſpecially made known of what Tribe namly of *Judah* at what time to w t when the Scepter was departed from it, in what place at *Bethelem*, of what perſon, of a pure Virgin of the lineage of *David*, which with other things in his Birth, Life and Death he fulfilled: But if we improve the intent of theſe promiſed antient Mercies, reſpecting his ſecond coming, and all concurrent Texts concerning both *Jews* and *Gentiles*, the holy Scriptures in ſuch reſpects much more abound. It is true, the glorious Promiſes reſpecting all theſe at Chriſts ſecond coming, hath much miſled the *Jews*, over-looking the humility of the firſt: and it was well if ſome Chriſtians were not a farther ſtumbling-block to them in over looking the great Promiſes at Chriſts ſecond coming, and chiefly what reſpects the *Jews* and *Iſraelites*, Chriſt became a light to lighten the *Gentiles* upon the *Jews* rejecting of him at his firſt coming: but he will at his ſecond be the glory of his people *Iſrael*, when all *Iſrael* ſhall be ſaved: the ſaid time is coming a pace that great will be the day of *Jezreel*, ſhe muſt lengthen her cords, and ſtrengthen her ſtakes: It is a ſnare of Satan to make men by dim-ſighted Rea-

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ſon to pore ſo much upon improbabilities as to over-look ſuch large ſecurity given by God to his antient people, who are and will appear ſhortly to be beloved for their Fathers ſakes, God will make them the wonder of his mercie, in a wonderful way and manner (as is very probable) it is ſad, mens prayers of late concur in that no more with Gods promiſes, which ſpiritual allegorizing will not anſwer in their true intent and literal meaning; yet the beſt and moſt excellent ſpiritual ſence is carried on as the foundation of Gods antient peoples enjoyments his Covenant is when he takes away their ſin, and to them chiefly is promiſed to put his Law into their hearts, &c. with many more of the like nature, wherein we *Gentiles* have ſome part; but it is but a ſmall part in compariſon of them to whom they chiefly belong. God will not fail them in one of his Promiſes, and they are many and great, and proper to them in the firſt place and greateſt degree; the Childrens hearts will effectually be turned to the Fathers, and generally too: though miſtakes and prejudices with the currents of times carry many a contrary way: but there is enough in Gods Promiſes to that purpoſe to anſwer all, let our faith be exerciſed in them, and our prayer will not then be wanting for them; a joyful and pleaſant thing it is to know ſuch a confluence of mercy to *Jews* and *Gentiles* is approaching when they ſhall both rejoyce together, *Deut.* 33.43. and that when Chriſts days will be prolonged in the world he ſhall ſo abundantly ſee his ſeed, and the will of the Lord ſhall proſper in his hand, *Iſa.* 53.

8. Theſe ſaid promiſed mercies ſo laid open to all his living or raiſed Saints, are of exceeding great and manifold uſefulneſs for the preſent, and for future times, they are of a very comprehenſive nature, intenſively and extenſively if righuly underſtood and applyed: in or unto any times, places or condition for true Chriſtians; they are aboundant in bleſſings, as with *Iſrael* at his death, he had diſtinct bleſſings for all his Poſterity: let but a believing ſoul conſider how much comfort it can draw out now by faith and prayer from them, upon Chriſts opening of them one by one as their virtue hath been derived to all Saints paſt, and may be to all now, and as certainly will be to all Saints hereafter: for they contain, upon that account, flowing ſtreams of mercy, if by our Veſſels of Faith, and exerciſe of grace, we will through Chriſt go to thoſe waters of conſolation, the Womans promiſed Seed is breaking the Serpents

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head continually, the Children of the Promiſe, circumciſed, and uncircumciſed, are traveling to the Promiſed Land, and *New Jeruſalem*. *Davids* ſpiritual and faithful Race ſhall have of *Davids* ſure mercies in his Kingdom under, and with Chriſt, *Iſa.* 55. 3. There is preſent comfort in them all by faith, as well as ſure bleſſedneſs hereafter in fruition: but I muſt only point out theſe things at preſent, *&c.* others may be added upon due meditation of theſe, and the like.

Many other improvements might here be made of theſe things: As,

1. To convince of many Errours and Miſapprehenſions of many men, but this hath been done by my ſelf in many reſpects already, and likewiſe by others as we have particularly ſhewed in our Treatiſe on *Gen.* 3. 15. as *pag.* 19. of the *Everlaſting Goſpel* is to be ſeen.

2. This ſhould admoniſh Chriſtians to manifeſt, as there is great reaſon to do, a ſober and pious acknowledgment of ſuch Divine Truth and Grace herein laid open for their great advantage if duly pondered, and improved by them.

3. To ſtir them up to thankfulneſs for any degrees of ſuch Divine Diſcoveries in theſe ſaid reſpects tendered to them, that ſuch a ſtate upon ſuch ſure foundations is by the goodneſs of God, and the wonderful wiſdom of Jeſus Chriſt imparted to them, wherein all ſorts of his Saints then living or raiſed will be ſo much concerned, as alſo in our following Tract of the firſt bleſſed Reſurrection: we doubt not more fully to manifeſt to Chriſtians Conſciences by Divine Aſſiſtance.

4. To diligent Study and Meditation of the greatneſs of theſe mercies, and of every believing ſouls great concernment therein.

5. To excite them from all ſuch conſiderations of ſo great mercies ſhortly approaching in Chriſts ſaid Kingdom to be attained unto; to labour more and more to be fitted for the ſame by exerciſe of a true faith from Gods own aſſureance, and of all Godly obedience in the due exerciſe of every grace both towards God and Men: which is alſo in good part done at the concluſions of all our former Practical pieces on Subjects of like nature, as on *Gen.* 3. 15. *Rev.* 22. 20. *Jer.* 3. 17. and is farther intended, if God permit, on that enſuing, on *Rev.* 20. 5. In doing of which, although we are reſtrained at preſent from much enlarging therein, yet when Foundations thereof are once well laid, as to Doctrinal Truths; the other may much be ſupplyed by Chriſtian Communion

nion, Admonition and Conference upon all fitting opportunities. To which good purposes, the said unworthy Pen-man hereof, hereby declares his readiness upon any suitable and seasonable occasions, to be thereunto subservient.

October. 30.

An. Dom. 1673.

W. S.

FINIS.

ERRATA.

Title page read *Ἐπιστολαί*. p.4.r.*Rev.*5.7.p.13.col.2.r. *Ruine* not *Reign*. and 4 lines after r. *Covenanced* not *Contented*. and 4 liues after that, r. *Interessed* not *Intercessed* twice. p.14.col.1.r. *Bishop* Usher. l.40 r. *Charter* not *Character*. in col. 2. l.26.r.*unto the Saints* not *until the Saines*.p.15. col.1.r.*their future*. p. 18. col. 1. r.*Rev.* 9. 11.

ΕΚΑΝΑΣΤΑΣΙΣ

OR

The Rising out of the Mass of Dead Bodies, &c.

REV. 20. 5.

This is the First Resurrection.

WE having by the good hand of God been directed to premise divers things preparative by way of Preface, tending to manifest the first blessed Resurrection of the Just, or the Saints Bodily Resurrection to be here, that which in this Text is by Christ Jesus himself, entituled with this distinguishing Note from all others, namely, of the *First Resurrection*: that is, properly so called and so punctually and exactly decyphered here by him: which may these four ways following, by his Divine Assistance be made to appear to all serious unprejudiced and understanding Christians.

1. From the words of the Text, compared with other expressions of our Saviour in the Gospel to the same purpose.

2. From the Context, and occasion of these words.

3. From the Arguments and Reasons agreeable to both the former, *&c.*

4. From other portions of Scripture speaking to the same effect, both in Old and New Testament.

First, From the words of the Text ἕστι ἡ ἀνάστασις ἡ πρώτη, where the Particle ἕστι this is Demonstrative: We may know what it means by putting the question *What is it?* and it will be resolved by what Christ was manifesting by his Servant *John* for the use of his Church, by a special Revelation of Gods Divine way of grace concerning his secret Counsels and Purposes in their order to be exe-

 cuted

cuted according to the book with ſeven Seals delivered to himſelf, that Lamb with ſeven horns, and ſeven eyes, denoting his perfect Power and Wiſdom, to fulfil the ſame, *ch.* 5. in their due order of accompliſhment for the time to come to the end of this book: namely, the things that ſhall be hereafter, for we ſpeak only here of the third head of *Johns* Writings, *ch.* 1. 19. to wit, ſuch as began above 1600 years paſt, and now appear to be almoſt fulfilled to a very little ſpace to the end of *ch.* 19. But the 20th *ch.* with the two following *ch.* are (as we have many ways ſufficiently proved) and doubt not, by the ſame Divine Aſſiſtance, farther to manifeſt, that they are the ſame Holy mans Writings of that moſt excellent part of the ſame Divine *Revelation* for the time to come reſpecting the happy eſtate of that world, that the Children of the Reſurrection, namely, of this firſt Reſurrection, ſhall be counted worthy to obtain, as our Saviour himſelf Divinely taught, *Luke* 20. 35, 36. and in this Revelation he teacheth by his Servant *John*, what that World and Reſur. are, and in what order they ſhould have their being; and it is obſervable, that as there is in the Text a remarkable emphaſis in the *Greek* by the emphatical Article, there doubled, ἡ ἀναστασις ἡ ἐκ νεκρων, that Reſurrection, even that firſt Reſurrection. So our Saviours expreſſions in *Luke* 20. of the ſame matter, are ſuitable to this Text, with its dependency: both of that World then to begin, called the World to come, *Heb.* 2. 5. and alſo of the ſame Reſurrection, and of the Saints themſelves, and of their being counted worthy of that World, ſetting them all four down; 1. By way of Doctrine, and then again makes the ſame thing known by Revelation to his Servant *John* in reſpect of the time and order of fulfilling in this *ch.* which he had before taught and made known by way of Doctrine while he lived on earth.

1. Saith he, the Children of that World, οἱ υἱοι τοῦ αἰωνος ἐκεινου, in oppoſition to τοῦ αἰωνος τουτου to this preſent world, where the Children of it are Married, &c. but not ſo in the other, where the Children of the Reſurrection ſhall be; which here alſo he teacheth ſhall be, when he deſtroys Antichriſt, the Beaſt and falſe Prophet, and binds the Devil for 1000 years, *ch.* 19, & 20. that is that World which will then begin.

2. It is the ſame Reſurrection ſpoken of here emphatically (even that) which our Saviour expreſſeth there by ἀναστασις ἐκ νεκρων, a Riſing from amongſt ſuch dead bodies as then ſhall be left behind, being the ſame the Apoſtle ſtrived to attain, which he calls ἐξανασταστις, *Phil.* 3. 11. a Riſing out of the heap of the Dead (of which

more

more afterwards) and ſpeaks of it as a peculiar thing belonging to ſuch as riſe out of ſuch heaps (οἱ ἐκ νεκρῶν, ſaith the Apoſtle of ſuch Saints before dead) by the genitive poſſeſſive, as if the Holy Ghoſt would inform us further, it is the Reſurrection only of ſuch dead Perſons to whom an ἐξανάστασις properly belongs, *viz.* a Riſing out of the heaps of the dead left behind.

3. Of the Saints themſelves that are to Riſe then, they are divers ways illuſtrated there by Chriſt, 1. by what they are reckoned or counted worthy of aforehand. 2. By what they are ſtiled by our Saviour in two expreſſions: For the former, the word is very remarkable, καταξιωθέντες τοῦ αἰῶνος, they are ſuch as are counted worthy of that World: the word is a decompound, denoting them to be counted worthy, as being Enrolled in antient Record for it, *viz.* in the Lambs Book of Life; and that they are conſequently to obtain that World as upon Record for it: the words ſeem very forcible in their decyphering of the Saints bleſſed eſtate then by them to be obtained; ſo here, bleſſed and holy are they that have part, *&c. v.* 6. Again, our Saviour there gave them a twofold excellent ſtile, υἱοὶ τοῦ θεοῦ & τῆς ἀναστάσεως υἱοί, the Children of Gods and the Children of the Reſurrection; ſo here they are the Spouſe the Lambs wife, being the Children of God, *ch.* 19. & 21. and this bleſſed Reſurrection we ſpeak of, is proper only to the Saints, thoſe bleſſed Perſons then.

4. Chriſt ſets forth a twofold excellency of that eſtate of the Saints, they are immortal, they can die no more: ſo here, on ſuch the ſecond death ſhall have no power: yea ἰσάγγελοι εἰσὶ they are like the Angels of God in Heaven; not only privatively, that they need not outward worldly helps to ſuſtain them, *&c.* or not liable to ſuffering, but as here, bleſſed and holy, as the Angels of God in Heaven: and thus Chriſt by his ſpirit guided the Apoſtle *John* to ſet forth a practical Comment in this Divine Revelation of his former Heavenly Doctrine, *Luke* 20. ſo agreeable is all Divine Truth in what the Holy Spirit ſpeaks any way of the ſame thing.

To like purpoſe when our Saviour ſpeaks of this firſt Reſurrection in the Text, he expreſſeth it by theſe words, *Joh.* 5. 29. ἀναστάσεως εἰς ἀνάστασιν ζωῆς, they ſhall come forth to the Reſurrection of life; they ſhall come out from the reſt of the dead, they ſhall come into the Reſurrection of life, which is alſo called ἀνάστασις τῶν δικαίων, the Reſurrection of the Juſt, *Luke* 14. 14. that is, theirs, properly and peculiarly belonging to them, as before: they are the Synonomous Expreſſions of the Holy Ghoſt, ſo exact is all Divine

Truth delivered by him, if we conſider it aright, as we ſee all theſe expreſſions ſuit admirably with the text in its expreſſions & dependency. Now come we to the thing decyphered out by Chriſt, 1. It is called a Reſurrection. 2. The Firſt Reſurrection. 3. Demonſtratively and Emphatically ſet down by this Reſurrection: we have ſhewed it to be properly the bodily Reſurrection, which is only properly ſo called in Scripture: Regeneration (as ſome would have it) is improperly ſo taken; only by a Metaphor, neither is παλιγγενεσία, in that Text of *Mat.* 19. 28. to be underſtood of Regeneration; but as learned *Beza* notes in five Copies, it is diſtinguiſhed in the Original from the preceding words [you that have followed me] denoting that παλιγγενεσία, there was the *New Geneſis*, or Chriſts making all things *New* then, as *Rev.* 21. 5. when he the Son of Man ſits upon his Throne, that the Diſciples that followed him, ſhall then ſit upon twelve Thrones, judging the twelve Tribes of *Iſrael*: or as it is remarkably explained, *Luke* 22. 29, 30. ye are they that have continued with me in my temtations, I appoint unto you a Kingdom, as my Father hath appointed unto me *&c.* and yet if it could have been proved to be meant of Regeneration, yet ſo it is a Reſurrection, only Metaphorical, not Proper, which is only bodily at that firſt, and alſo is peculiar to the Saints at that time only.

2. It is called the firſt Reſurrection in oppoſition to the other, to diſtinguiſh it from that following, for the reſt of the dead 1000 years after being both to be raiſed bodily in their due order and time, both properly ſo called, and to be actually performed by Chriſt in their appointed times to raiſe both ſorts: firſt the ſaid Saints bodies at the firſt, and the bodies of the reſt of the dead 1000 years after: *viz.* ſuch as died in the ſaid 1000 years, and all the wicked at the laſt Trump.

3. Now for farther reſolution what the Demonſtrative Article αὕτη points out to us; that as we before noted in revealing the order of that matter to be fulfilled, he ſhews here that unto the ruin of the Beaſt and falſe Prophet ſucceeds the Riſing of ſuffering Saints; for Chriſt and his Word, in that New World, as he explains *ch.* 21, 5. when in that *Jeruſalem State* he makes all things New; they ſhall Riſe to Reign with Chriſt in his *Davidical* Kingdom, which hath long been Entailed upon him, as we ſhewed in our *Syſtems*: and he went upon his Aſcention, to Heaven to receive it; and at his Return ſhall poſſeſs it, as *Dan.* 7. 13, 14. and wherein the ſaid Saints ſhall Reign with him the ſaid 1000 years: and this is exact-

ly set forth to be contemporary with Satans binding the said 1000 years, and the times of both are so interwoven and linked together to make the said Revelation of both more evident: and yet he Reveals farther, *v.* 3. that Satan must after the 1000 years be loosed again for a little Season, who in the same order will be loosed, as *v.* 7, 8, *&c.* Now in reference to the Saints, St. *John* saw Thrones, and they sate upon them, for to them the Army of Heaven, *ch.* 19. in white, the relative expression evidently relates; τὰς ψυχὰς τῶν πεπελεκισμένων, the souls of them that were beheaded, which were twice described in *ch.* 19. 1. the As Bride or Wife of the Lamb, *v.* 7. 2. As of the Armies in Heaven in white Linnen, white and clean, after set forth by the *New Jerusalem* Inhabitants, metonimically, *ch.* 21. 9. which are those that sate on the Thrones: the same Thrones in *Dan.* 7. which he saw set because of the great words the Horne spake *v.* 11. which were pitched or set, as the *Caldee* word רְמִיו signifies, or lifted up, as *Arias Montanus* renders it, till the Beast was slain, and his body given to the burning flame, *v.* 9, 11. and for whom were the Thrones set, but for the Saints at the time Christ came in the Clouds of Heaven, and received his universal Kingdom over all Nations under the whole Heaven, often mentioned in the Gospel; and *v.* 18. the Saints took the Kingdom then and possessed it: and again *v.* 22. Judgment, that is, *Potestas judicandi*, the power of Judging was given to the Saints: of the same our Saviour tells his Disciples they shall sit on Thrones judging the twelve Tribes of *Israel* which is the same time and thing revealed in this place; but here two things farther are explained by our Saviour then were seen there by *Dan.* First the suffering but then raised Sts. shall then have the said Kingdom & power. 2. That they shall have it with Christ 1000 years: these are his farther Revelations here of these things; namely, upon the destruction of the Beast: the Saints that suffered under him are raised bodily, *&c.* and power of judging is given to them, and they reign with Christ in his Davidical Kingdom 1000 years, and if our Systeme of Promised Mercies be considered well with its Scripture grounds, none of this will seem strange, *&c.*

And though some make a stir upon that the Souls were said to live, we there shewed in Scripture, Ideom souls were put for persons, *Gen.* 40. 20. *Psal.* 16. 10. *Luke* 12. 19. besides, how they were represented to the Holy Man in Vision; as souls in taking their bodies is also considerable, for such expressions at that time, a like description he had *Rev.* 7. 14. where they are said to be arrayed

rayed in White Robes: so *ch.* 6. 11. and further saith Mr. *Mede*, *Animæ in sacris literis non tantum personas, sed cadavera denotant*: Souls in Scripture are not only put for Persons, but for dead bodies: So *Lev.* 19. 21. Ye shall make no cuttings in your flesh for the dead, נפש the same word ordinarily signifies the soul, but fitly here translated for the dead: the like *ch.* 21. 11. none of *Aarons* sons must be defiled for the dead among his people the 3 word used for the soul, נפש but here for a dead body.

But above all, we may from the word ψυχὰς, Souls, here take notice of the exact agreement of the expressions of the Holy Ghost here, and in *ch.* 6. 9, 10. of the same persons, first of those that had suffered before under the Dragon, called souls here, and others that were after to suffer under the Beast, there stiled, σύνδουλοι καὶ ἀδελφοὶ αὐτῶν, their fellow servants and Brethren: and here speaking of them both as rewarded, the first he stiles souls, for they were seperated souls then, when there they were said to cry to God under the Altar [as being before sacrificed] for Vengeance: where by the way, let us take notice how that suited to *Moses*'s Prophesie, *Deut.* 32. 41. *I will render Vengeance*, &c. and *v.* 42. from the beginning, of Revenges upon the Enemie, *viz.* [Antichrist] [here destroyed, *Rev.* 19. 11. to the end] who before hindred the joyful Union of *Jews* and *Gentiles*, as in the very next words follows, *Deut.* 32. 43. and the beginning of revenges seems to be the doubling double unto *Babylon* her cup of wrath before, *Rev.* 18. 6. as also *Daniel* saw in his Vision, *ch.* 7. and so such antient Prophesie will be fulfilled, and the same cry of the Martyrs will blood be particularly answered from under the Altar, which are the same souls which *John* here saw in Vision to rewarded as to live to reign with Christ the said 1000 years, when the body of the Beast, as *Daniel* speaks, was given to the burning flame: and to these said souls, the emphatical expressions τῶν τετελειωμένων, those souls of those men (before) beheaded have particular reference; but then the Holy Ghost speaks as distinctly of the other: by the cause of their suffering, καὶ οἵτινες, &c. and those that worshipped not the Beast, nor his Image, &c. in the masculine gender being their fellow servants and Brethren afterwards then to be killed: and these also are here in the same manner rewarded, as *Rev.* 11. 18. *Thou hast rewarded thy Servants the Prophets, and thy Saints*, &c. and all shortly to be fulfilled at Christs appearance: And by these things we may again observe the special Divine Excellency, and exact suitableness both of the words and things contained in this sacred book.

And

And now in this juncture of time, it is a thing very desirable for many good reasons, as much conducing to the honour of Christ, and the benefit of the Bride his Church, for which end this Love-letter was sent by him almost 1600 years past, to prepare for that approaching Marriage, *Rev.* 19. & 21. I say therefore it is henceforth very desireable that more than ordinary endeavours should be used in, and encouragement given to those Studies by all real Friends of Christian Religion, who may now expect much return from Christ thereupon: And I confidently believe that every degree of obstruction unjustly cast in the way thereof (upon whatsoever seeming good pretence) will by himself be reckoned, when he comes, as in acting for Antichrist, and against himself, and by how much the greater degrees the worse: and if young Students now begin early to apply their Studies thereunto, they may likely find by the assistance of the Spirit and Grace of Christ (I speak from Experience) a better foundation laid for their future Studies, than from many others formerly, *&c.*

Now when he had thus decyphered the said Saints, or Souls, by their suffering before, and their living and reigning then with Christ; he speaks of the others dead that lived not again till the 1000 years were ended, both being so distinguished the former suffered, and lived, and reigned with Christ, but the other had no part therein: but of the former only that had part in all these he speaks in the words of my Text, *This is the first Resurrection, viz.* bodily, so long, namely, 1000 years before the other dead shall rise again bodily, which is also called the time of the dead to be judged with reward: and is the same time in that Parallel text, *Rev.* 11. 19. and that thou hast rewarded thy Servants the Prophets, and thy Saints, and all that fear thy name both small and great, and all these at the same time when the last Vial was poured upon the Aire of the Beast, *Rev.* 16. when the Prince of the power of the aire is to be dejected from his Rule at the Beasts destruction, and he himself to be so securely bound, and shut up, and sealed, *&c.* then the Saints rose bodily and reigned with Christ: this is the time, order, cause and end of their rising then 1000 years before the rest of the dead; to whom only that ἐξανάστασις or rising out of the heap of the dead doth properly belong: and also our Saviours ἀνάστασις ἐκ νεκρῶν a rising out of the state of such dead left behind, speaks the same thing: that the Saints rise 1000 years before the rest of the dead, which is this first Resurrection.

And that the said time of 1000 years is not taken indefinitely

but

but absolutely for it self, 1000 year is acknowledged by the learned, even among such as would understand them by way of Anticipation in the most unfit times of Satans prevalency; as *Paræus* and others, which I doubt not but a clear laying down of the Truth will here sufficiently resolve: and such men also grant, that that whole number of 1000 years is always used for it self in Scripture, and not otherwise. But our blessed Saviour hath so exactly laid that down in this Revelation, so as he hath taken away all ground to pretend otherwise; both in laying down the said 1000 years absolutely, and relatively in regard of Satans binding, and the Saints reigning, and in several respects what was before, what in the time, and what after the said 1000 years: so that no Parallel passage in holy Scripture, or other Writings I believe can be produced; and again so often repeated both absolutely, what that time was, namely χίλια ἔτη three times 1000 years, and as often relatively, τὰ χίλια ἔτη, those, those, those 1000 years, in reference both to Saints and Satan; and shall vain men presume to pervert this sence of Christ which he hath so fastened upon them, yea I may say, Rivited into them all along, and so by all circumstances, Divinely & gloriously illustrated in this most excellent part of his Revelation more plainly and clearly laid down then all the rest (as Mr. *Meade* observes) wherein is contained the sure table of the best times of his Church in the world, and her Sabbatism of rest to come in it, as the Apostle speaks, *Heb.* 4. 9. and thus much from the first consideration of the Text with its dependancy.

In the next place the Saints bodily Resurrection will appear to be the said first Resurrection, from diverse considerable passages observable from the Context, of which we gave divers hints long a go in our Appendix after the *Irenic*, page 100, 101, 102.

And the first from the *Antithesis* or opposing the living of these to the not living of the rest of the dead till 1000 years after; so that look how these lived now, the other must not live again so, till that said time take it both ways, the others live not bodily till then, therefore these live bodily now, the others shall not live spiritually then therefore these live not spiritually now for they are opposed as the one living, the other not living again; *oppositi non sunt positi circa eadem.*

2. In what respect the Saints were said to be dead, being such as were beheaded, in the same respect here they are said to live, but they were dead only in respect of their bodies; therefore they lived here onely in respect of their Bodies: Again, their Souls were

were not at all dead since they suffered; therefore as to them, they are not said to live at that time when Satan was bound.

3. They were to live, as should be suitable to Christs being the first Fruits of the Saints Resurrection, at his coming again; but he was so by his Bodily Resurrection; therefore they, as the whole Vintage, rise bodily at his said coming, suitable to the first Fruits of the same kind, 1 *Cor.* 15. 23. Above 1600 years after (*[illegible]*) and then (*[illegible]*) cometh the end which our Saviour hath revealed, shall be above 1000 years, after his said second coming.

4. The Saints are then to live as will be suitable to Christs personal Reign, to behold his Glory, and to behold the Vision of him, as the object of their Sence, (then) as *Joh.* 17. 24. He willed that they should be with him, to behold his Glory, which the Father hath given him, which many ways appears by Scripture, must necessarily be then in his said Kingdom, where they shall Reign with Christ, *&c.* Christ also gave a *preludium* or foreshewing example, of the first Resurrection of the Saints, at his own Resurrection, *Mat.* 27. by the Resurrection of many dead, *&c.* And the Apostle *Paul* speaks to that effect, 2 *Cor.* 4. 14. That as God raised up the Lord, he would so raise them and present them together: But nothing of raising any wicked man till the last Trumpet.

Quest. But is not this Resurrection meant of Regeneration, because such are said to be blessed, that have part in the first Resurrect. *&c.* *Answer*, Some persons at the first view, are apt to conceit so of it, not considering the drift of our Saviour in this *Revelation*, nor the Order of it: Besides all the incongruity of it, to what hath been said already, and as for the blessedness here assigned to it, it much better proves this to be the said bodily Resurrection of the Saints, when they obtain together a greater and much more eminent blessedness, then any regenerate Saints have in this life: all Tears are then wiped away from their Eyes for ever, and their grace perfected, and Souls and Bodies united in a blessed and holy State, *v. 6.* though not in such outward glory (probably) as they shall have at the general rapture, yet will have then blessed spiritual Bodies, suitable to such a middle State as Christs Body was in after he rose again till he ascended, and it may be very congruous that as Christs body was in such a state wherein he appeared and disappeared to his Disciples and others, before his was glorified; so all these Saints should first rise in such a state, to be the

more useful to living Saints (then) before the said Rapture at the last Trump: Such also were the Saints Bodies, seen in the Holy City, *Matth.* 27. And should not there be a suitableness of the Members to their Head? and will not the Communion of such as walk in the light of the *New Jerusalem* require the same? How did *Moses*'s glympse of glory trouble *Israel* of old, till his Face was vailed: Gods wayes to his Saints will all appear to be full of Wisdom as well as goodness: But this is a condition of a new living, after men were dead or beheaded, and then no Regeneration is to be expected, that must be now in this Life or never: And it is also of such as were regenerate before they died, else they would never have been Martyrs of Jesus Christ: Again, if this living were Regeneration, then all regenerate men must be made such in a short compass of time, for all Saints till then that have died, shall then so live again; and if all regenerate men must live with Christ a 1000 years in Regeneration, what became of such as died before Christ took our nature; or when since did all such live with Christ 1000 years altogether in Regeneration. Again the purpose of this living was to be now revealed as a mercy not known before as to time, and many other things respecting the first said Resurrection, as we shall (God willing) shew in many things, but Regeneration was an ancient Doctrine well known, that onely concerned the living but not the dead, the absurdity of such a pretence is so palpable, it would be but superfluous here to write more upon it, or for the Reader to spend time in reading over again our said hints, or others like with further inlargements.

But also many Scriptures shew a necessity of the said Saints so living bodily then; for first, Christ promises to over-comers, that they shall rule over the Nations, *Rev.* 2. 26. These over-comers by Faith are his suffering Saints that are dead; therefore they must rise again, whilst such Nations are to be rul'd over: also, saith he, they shall sit on his own Throne distinct from his Fathers, *Rev.* 3. 21. But Christ hath none such yet, but he shall have at his return from his Fathers right hand, they shall therefore then sit thereon, *The meek likewise shall inherit the Earth, and delight themselves in abundance of Peace*, Psal. 37. 11. They never did so yet, but our Saviour saith they shall *Mat.* 5. 5. therefore such a time and state, for such, remains that they must live again, to enjoy these and many other like premises, in the time of Christs Mediatory Kingdom, for they cannot in any other state hereafter, &c.

Many

Many other particular promiſes reſpecting the ſaid ſtate might here be added: But I proceed to that great conſideration that contains many weighty Arguments and Reaſons in it, namely, that this part of the *Revelation* of Jeſus Chriſt is his own Key (as we have ſufficiently proved in our ſaid Preface) fitted by himſelf to unlock that great Cabinet of pretious Jewels, concerning the revealed & promiſed Mercies to the Fore-fathers, cheifly to be performed to themſelves and their ſpiritual Seed at this firſt Reſurrection peculiar to the Saints, at the beginning of 1000 years, when they ſhall behold all the glorious Grace of Chriſt, (cloſed up till then in a great meaſure, in the Womb of thoſe promiſes) which will then have their perfect birth, and ſpeedy growth; whereupon great *Halelujahs* will be ſounded out to God the Father, Son and Holy Spirit by themſelves, Angels, men, and all other Creatures then living in the world, in their capacity, *Rev.* 5. 10. *&c.* at the glorious reſtitution of all things, and they themſelves and all the reſt enjoy the good of them, together in the ſaid 1000 years: Without which ſtate, I may upon many good grounds aſſert the main parts of theſe great promiſes will never be performed, nor their cheif ends attained unto in the want thereof, but God on the one part ſhould looſe the glory of his Juſtice, Holineſs and Truth deſigned to be then manifeſt, (as by his word appears) in regard of his ſaid predictions, againſt thoſe greateſt laſt Sinners, and Satan himſelf, *&c.* And alſo of his Wiſdom, Mercy, Faithfulneſs and Truth then alſo declared, to be fulfilled towards the Saints, in and about the ſame 1000 years, as by conſidering thoſe particulars before laid down, will eaſily appear to ſuch as are not reſolved to ſhut the light that God hath given them, as men, againſt the ſame: For hath God in his word ſo abundantly revealed ſuch a time and ſtate, and is there an excellent and ſuitable Harmony in theſe *Revelations*, from the beginning to the end of his word, ſo revealed; and do the moſt antient Promiſes and Covenants, fitly & ſpecially refer unto the ſaid ſtate and time, and that upon divers great accounts; and hath Chriſt particularly revealed how, in what ways his Saints ſhall be brought to receive the benefits therein, to be enjoyed and be fitted to perform the Service, which thereby they will be engaged unto, as well as to receive the happineſs therein reſerved for them; and ſhall not theſe things upon ſuch excellent advantages be carried on effectually? What ſhould hinder? yea they do all ſtrongly concur to advance their great ends, Gods word gives witneſs as we have ſhewed to all theſe particulars,

ſars, and not one of them ſhall fail: But Chriſt with his raiſed Saints ſhall Reign the ſaid 1000 years, the bleſſed *New Jeruſalem* ſtate ſhall be ſet up, all Promiſes and Covenants that have their particular and cheif reference to them, ſhall be in ſuch reſpect fulfilled, Chriſt and his Saints ſhall have their juſt Rights appointed by God in that condition, whoſe good pleaſure it is to give his little little Flock that Kingdom; Truth hath ſaid it, and will not fail, the great God by his holy Spirit hath revealed them unto his Church, and our bleſſed Saviour hath at laſt ſet forth the time and place of their being in the World, in a very excellent and glorious manner, which all the ſaid antient Promiſes and Covenants have their ſpecial and cheif reference very evidently unto; and what can be more done but to work upon mens minds and Spirits, due apprehenſions of theſe things, and of the nearneſs of their approach; with true Faith to believe theſe things as revealed in the Goſpel, as well as other parts thereof? That ſo God and Chriſt may have their due praiſe and glory in reſpect thereof, and his faithful Servants may have the happineſs belonging thereunto. Now as all rational men that are of a ſound mind, when they read the Story of the Creation of the World, how God had made the Fabrick of the World, and all Creatures firſt, will acknowledge there was great divine Wiſdom and Goodneſs, manifeſt in putting man into the poſſeſſion thereof, who was made capable to diſcern and partake thereof, and to diſplay the divine wiſdom and goodneſs of God therein, whileſt he enjoyed the benefit of the ſame, which ſhould have been his Sabboths work, had he continued in that condition: So when men but of ingenious tempers ſhall come to underſtand that God promiſed ſince mans fall, not onely a deliverance from that ſad condition, by the promiſed Seed of the Woman, and ſhews by degrees how it ſhould be carried on and accompliſhed, and reveals from time to time, from that Foundation, particular mercies for the advantage and good of all men in the Old and New World; and theſe Mercies and Covenants have ſeveral reſpects to men, preſent and future as in a natural Life or Spiritual Eſtate, and by his holy Spirit inſtructs his Servants more and more rightly to know them, and the Son of God the wiſdom of the Father in a wonderful divinely Myſterious way, ſets them forth, ſo as the divine Excellency ſuits in with the bleſſed *Revelation* thereof: What can ingenious Spirits do leſs but acknowledge as theſe manifeſtations of Gods divine grace and goodneſs in diſcloſing of them, and of his Faithfulneſs and Truth in their

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gradual actual fulfillings: But how then are beleiving Christians, ingaged also by the word to beleive these, upon the aforesaid divine foundations; and especially since they respect such a state as Christ hath set forth, is shortly approaching, and all faithful Souls and Persons are therein greatly concerned; yea Angels, men and all Creatures are interessed therein, as holy Scripture therein declares, and how fitly will a Sabbatism of rest after Christs finishing the great work of his Restitution of all things, and his making of all things new, succeed to be celebrated to his glory by his Saints in the World, who by being Christus God and man in one person, hath so restored all, and being the Son of *David* according the Flesh, shall have the sure mercies of God, long since promised to *David*, by the enjoyment of his said *Davidical* Kingdom, many wayes in the word of God secured to him, in the said thousand years, with all the said Saints in the Restitution of all things; these are no slight matters, though much over looked by men.

We shall now a little touch upon the particulars in our said Systeme of Gods Oeconomy, or ordering his household the Church, in regard of his mercies so made known, and so in the said thousand years to be fulfilled for his Saints; first in removing or destroying all their Enemies, and doing for them all revealed or promised good; either first as faithful men from *Adam*, or as *Gentiles* from *Japhet*, as *Jews* and *Israelites* from *Abraham*, *Isaac* and *Jacob*, as men after Gods own heart, meek and holy, &c as *David*, as faithful Servants and the Overcomers of the Lamb Jesus Christ, as Christian Martyrs to Reign with him then, and to enjoy the *New Jerusalem* state.

First, at the beginning of the said State in the eminent breaking of the Serpents Satans head as revealed to *Adam* and *Eve*; he will when he comes from the right hand of the Father eminently make his foes his foot-stool, when he will put down all Rule, all Authority, and Power, that stand in opposition to him, 1 *Cor.* 15. 24. at his second coming and perfect it after the end of the 1000 years, as we shewed, and how will he thereby be gloryfied, and how will his Saints rejoyce at this, as was said at *Babylons* destruction, *Rev.* 18. 20. *Rejoyce over her, thou Heaven, and ye holy Apostles and Prophets*, &c. So likewise much more then, when root and branch and the whole body of the Beast will be given to the burning flame, *Dan.* 7. 11. at the beginning, & also when after the end of the said 1000 years the last *Gog* & *Magog* shall be consumed by fire

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from God out of Heaven, *Rev.* 20. 9. But how much more when the Saints then shall clearly discern that the Divine promised Seed of the Woman hath not only subdued the enemies, but by all his Offices hath purchased and procured so great good as will both then be enjoyed by them, and also provided for them to all eternity ensuing. And not here to insist on what was said of *Enoch* or his Prophesie, *Jude* 13. 14. to encourage men in good in the world by his translation upon his walking with God, *Gen.* 5. or to warn them against evil by his foreshewing the Judgment at the said times to be after manifested concurring with the former, *Gen.* 3. 15. therein as the sacred truth informs us.

We shall in the next place, offer the consideration of *Noah* a worker of righteousness in a three fold respect, 1. as a Type of Christ. 2. Of the Covenant of God made with him for the New World. 3. Of his Prophesie. 1. He saved his Family in the Ark, as Christ doth his Houshold the Church: and will be his peoples true Ark to save them at the partial or total Consumption of the World by Fire, at the beginning, and after the end of the said 1000 years, of which the Saints will then have blessed experience in both respects. And 2*dly*. As the Saints will know that the World according to Gods free Covenant with *Noah*, *Gen.* 8. & 9. was many thousand years preserved till then; and that the most abundant fruitfulness of the earth was in wonderful manner according to Gods Word reserved for that state and time; in the enjoyment or sight whereof all the said Saints will pay their due Tribute of Praise and Thanksgiving: wherefore they must then live to do it.

But 3*dly*, and more especially, when according to *Noahs* Prophesie of *Japhets* Posterity the *Gentiles*, that they should dwell in the Tents of *Shem* (though strangers before should become the people of God) which the Scriptures witness they have once fulfilled already to them (whereof at this day we have cause to rejoyce and bless Gods holy Name for the same) ever since the *Jews* were rejected: But we, and all Saints hereafter, will have cause more abundantly to rejoyce and praise his Name in those times to come, upon that account when *Jews* and *Gentiles* shall both rejoyce together, according to *Moses* Prophesie, *Deut.* 32. 43. which the Apostle *Paul* applies, *Rom.* 15. with other texts (respecting the same time, and state) pointing out the truth of God therein, for the truth of God (saith he) to confirm the promises made to the Fathers, v. 8. how will the knowledg of that foundati-

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on, fitted to the top-stone of Gods performance, then affect Gods Saints with joy, and redownd to his own praise.

And was not *Balaam's* Parable clear in many things forenamed, which in part have been fulfilled, as respecting the Ships of *Chittim*, *Dan.* 11. 30. and others, namely, setting forth the rise of the last Oppressor of the *Jews* that should perish for ever, or go into Perdition, *Rev.* 17. (as we shewed) and other things in the 1000 years which Gods word witnesseth shall then be fulfilled, which the Saints will also rejoyce in, and render unto God his due praise for them.

And what in *Melchisedeck* was shadowed as a type towards faithful *Abraham* that had the Promises, will really and compleatly be fulfilled in Christ to faithful *Abraham* and all his spiritual Seed according to Gods word, to the praise of the glory of his grace.

But especially to *Abraham* and all his spiritual Seed with him, and also to *Isaack*, and *Jacob*, according to Gods Promises and Covenants made to them and their spiritual Seed through their one Divine Seed Christ: But the mercy seems to be chiefly invested in *Abrahams* Covenant in seven Gradations, as we shewed in our *Key*: who is thereupon (probably) stiled the Father of the Faithful, and Heir of the world, *Rom.* 4. 13. whose natural Seed failed in their first Covenant, and polluted their rest in the Typical *Canaan*, which therefore cast them out with a sore Destruction, *Mich.* 2. 10. But the spiritual Seed of *Abraham*, by that one Divine Seed Christ, whose day he saw by Faith, *Joh.* 8. by Gods undertaking for them the conditions of this New Covenant which then will be manifest to the great glory of his so wonderful free Grace made known; and the benefit from that Foundation derived to them, as both his faithful Seed, circumcised and uncircumcised will evidently know and find the happy experience of in the *New Jerusalem* state (then) both filling their souls with joy, and making them break forth into praise unto God.

But for *Davids* Promise and Covenant upon whose interest the Title of Christs Kingdom (then) doth immediately depend, and who must enjoy it as the days of Heaven upon earth all the 1000 years, though what he promised conditionally as respecting *Davids* Kingdom in his natural Race was forfeited by them upon the fall of whose Tabernacle the Interim, or Interruption of his Kingdom took place in the four *Gentile* Kingdoms for (probably) 2300 years: yet the sure mercies of *David*, in Christ his Divine spiritual Seed, all will be performed for the the meek, faithful, upright-

right, spiritual Children of *David*, who shall then have their sure mercies of *David* also, *Isa.* 55. 3. inheriting them joyntly with Christ in that blessed Kingdom, which they upon that account and foundation shall Reign with Christ in that state of the New Heavens and New Earth wherein will then dwell Righteousness to the superabundant glory of God, and happiness of all those Saints who shall have their portion therein, with the representative living Wights, and 24 Elders to exult as they, *Rev.* 5. 10. not only that in other respects they have been or shall be Kings and Priests unto God through the Lambs Blood; but that they then will with them joyntly Reign upon earth: when *David's* Tabernacle before fallen for the Sin of his natural Seed shall, by his Divine one Seed Christ be restored for himself and all his spiritual Seed in that so blessed state and condition to contique the said 1000 years, and after remain to the Saints so long as the Sun and Moon shall endure, *Psal.* 89. 36, 37. (though once attempted against in vain) and after (probably) be translated into perpetual felicity; and were but the spiritual eyes and understandings of men exercised in these things from the grounds of them, so Divinely and graciously laid down in the Word, and did they but labour by Prayer and due means to acquaint themselves with the same, by degrees I doubt not, but God would really teach in some good measure, all rightly teachable spirits of men by Faith to believe them, and apply them to themselves, as finding (if they walk uprightly with him) their own peculiar interest therein, with all his Saints, that then shall have their Lots there with them: both to be freed from all enemies, to serve him without fear of any, in holyness and righteousness before Christ then (if they be in the natural life, and walk in the light of the *New Jerusalem*) or if raised Saints then such his servants will serve him, *Rev.* 22. 3. it will be found as well their happiness as their business so to do: God hath not made so great provision for the marriage of the Lamb, his only beloved Son, & that the Wedding be without Guests, yea, which is more, that the Wedding be without the Bride the Lambs Wife: What a reproach would some men by ignorance and unbelief cast upon God the Master of the Feast, as if his great design to honour them who before had honoured him in the World should then be frustrate and utterly in vain? which must needs be, if those who are only capable of such happiness for time, and blessedness in both should not then have it, *viz.* the raised Sts. in the *New Jerusalem* state with those that walk shall then in the light thereof (probably) not fitted

ted then to enjoy the ſame with them, neither could the Saints departed before, be capable thereof, were they not in their ſpiritual bodies prepared for the ſame; and how many ſorts of Arguments might be drawn from every of the ſaid Foundations particularly, let ſerious and judicious Chriſtians conſider: when I formerly found from Gods word, what would be before, in, and after the 1000 years, I was ſatisfied that ſuch things ſhould be in their due time and order; fulfilled in 36 particulars in the firſt Argument of the *Word Written*. But it hath pleaſed God by this Divine *Key*, *Rev.* 20, *&c.* to ſhew me that the chief drift of all his Revealed Promiſes, pitch upon ſuch a ſtate ſo revealed by himſelf, wherein all his Sts. intereſts and concernments concur for the beſt ends reſpecting God, themſelves, & all Creatures in that ſtate, in ſo many and great things, as we have manifeſted from the Word of God, whence I am as it were enforced to do that by Faith in my preſent employment, that I aſſuredly, from the ſame word, know thoſe raiſed Saints, with others, will then do in the fruition thereof; affectionately deſiring to ſet forth Gods ſpecial mercy, like the Woman in *Samaria*, for others uſe aud benefit alſo.

For then the faithful Seed of *Adam* and *Eve* that had no other Promiſe, will ſee and know that the bleſſed Seed of the Woman hath broken the Serpents head, and chiefly eminently at the beginning, and fully after the end of the 1000 years.

Then alſo ſuch as lived from *Enoch* ſhall know how both Gods acts of Judgment will be carried on: then will all ſaved Saints of *Japhets* Race ſee and acknowledg the grace of the laſt great call of *Gentiles* as well as the firſt: then all Saints from *Noah*, will praiſe God for the Earths preſervation and fruitfulneſs then in ſuch abundance, as before promiſed, and then performed: Then they from *Baalams* Prophecyed mercies then to take place, will find great matter of joy and praiſe to God: then they will from *Moſes* his Propheſie know Chriſts hands are ſufficient for him when he is ſo happily come to his people: Then all *Abrahams* faithful Seed, through that one Seed Chriſt ſhall enjoy the Promiſed Land and City in that excellent Renewed State: then ſhall all meek and upright ones, with *David*, poſſeſs all the happineſs of Chriſts *Davidical* Kingdom, containing all the reſt.

But becauſe ſome, like *Thomas*, though Chriſt was preſent before his eyes, had reſolved not to believe; ſo theſe, upon the neer approach of Chriſts ſaid Kingdom, *Luke* 21 28. 31. *unleſs he put his fingers in the holes of his wounds*; when the Doctrine of it is

become very evident, will not only not own it, but not with patience hear of the Doctrine of it; yea, think all such, like the two Disciples neer *Emaus*, are but idle tales that are said thereof; yea, and say so too till God shall shew them their errors, that they may give due praise to his holy name in regard thereof: We shall a little expostulate the case, and reason with such; that so we may convince them of their error, and leave them at least inexcusable, or rather satisfie them therein, if it may be. What, hath God written so much in his Word, and in so many particulars, as we have heard, all so fitly answering to each other, and all to no purpose, *&c.?*

Hath God in unspeakable mercy and goodness been laying the foundation, and erecting a stately Structure, which should be as the Master-piece of Christs workmanship, and almost in the 6000 years past hath been carrying the same on, that his glory in the compleating thereof, may shine out eminently before Angels and Men, and all Creatures, wherein that true *Solomons* glory may in due time appear; and that his Saints may upon the discovery thereof, first by Faith, and after by actual fruition, receive the benefit thereof: and this the better to prepare them (with the glorious Angels) for that perfect and perpetual blessedness, immeadiately to succeed unto it; and all upon so many excellent accounts, and from such strong foundations thereof? And shall it be reckoned no better than Satans three said *Babels*, but worse? as if it, after so long preparation for it by God and Christ, and expectation from the Faith of it in the Saints so long ago; it would yet never at all appear in the world? Shall mens unbelief darken the lustre of so great an undertaking of Christ? Let God be true, and let all men of such unbelieving hearts be found to be lyars. Did Christ pray for such a state, wherein all those that God had given him should be made perfect in one, as the Bride the Lambs Wife, *Rev.* 19. 19. & 21. and will men go about, now the Marriage day is neer, to forbid the Banes? he wished before he died also, that all those which God had given him should behold his glory in his Kingdom, *Joh.* 17. 24. given him by his Father; *viz.* his Mediatory Kingdom: and are all Divine Propheſies, of these things become as wind with these men? But let such beware, lest as the unbelief of the *Israelites* cut them short of enjoying the typical *Canaan*, so left it be also found that many such shall come short of this heavenly City of Gods making through their unbelief: no obstacle like unbelief to Divine Mercies; and according to the antient

ſient opinion of ſome Fathers, there will be *more* in the Reſurrection of the juſt, if men knew but competently the excellency and worth of ſuch an eſtate they would take more pains and care to obtain it; and that early too: they would think every hour, every minute a great loſs, wherein it might be attainable. And then alſo let ſuch take notice that all Ages from Chriſts firſt giving of this Revelation, have in ſome degree or other witneſſed to theſe Doctrines; and Men or Devils could never ſo ſuppreſs it, but it ſtill aroſe up again; and in theſe laſt days more than ever, now the performance of that ſtate approacheth: and I doubt not as Divine Truth will more and more prevaile with many, though (as it is probable) many will reject it, as the Scripture ſeems to foreſhew (as in our 10th Aſſert of our *Key* is obſervable) yet Satans ſeven Vials have not, nor ſhall deſtroy it, *Prod.* pag. 41, 42.

It is true indeed, without a ſpetial Faith, like *Abrahams*, *Davids*, or the like, men were not like ſo ſee it of old, though couched in many Promiſes: neither in the New Teſtament, were men likely without an extraordinary ſpirit to conceive aright of much of theſe Doctrines; nor could ſatisfactory knowledg ordinarily be had without this Key of Chriſts making, *Rev.* 20, & 21. & 22. that ſo fitly opens that (before to us) much locked Treaſure; but thereby it is ſo laid open, that each Jewel may be ſeen and made good uſe of by Faith at preſent, *&c.* Gods works of grace are moſt beautiful in their times, *&c.*

And conſider in the Creation, Was not Gods Wiſdom and Goodneſs therein made glorious, at firſt by putting man in poſſeſſion of the Creatures, being made fit to glorify God in thoſe his former works by keeping a Sabbath immediately thereupon, had he ſtood upright in his eſtate: and will not this great work of Chriſts Reſtitution of all things, wherein Gods Divine Wiſdom, Power, Mercy, Truth and Faithfulneſs will appear much more glorious (as the holy Scriptures teach) which hath been almoſt 6000 years in carrying on, and a yet more perfect work of Redemption of his ſaid Saints, *viz.* of their Bodies, alſo *Rom.* 8. 21, 23. with inferiour Creatures, and then living perſons from all enemies, *Luke* 1. 74. Likewiſe, that all of them at length may enjoy that Sabatiſm of Reſt remaining to them in ſuch a bleſſed eſtate in that world of Chriſts ſaid Mediatory Kingdom, which he on earth aſſured his little little Flock they ſhould have of Gods good pleaſure and free gift, with that *New Jeruſalem*, the City of him the ſaid great King, *Matt.* 5. which God hath prepared for the Fore-fathers alſo, *Heb.* 11. 10, 16.

Now what way soever the Revealed, Promised or Covenanted Right and Enjoyments, of the Saints in that state, or upon what account soever they shall find it, (for many Reasons may be given, they will all clearly know it) whether as the faithful Seed of *Adam* and *Eve*, as men through the blessed promised Seed of the Woman, the great Redeemer of all men: Or as the Seed of *Japhet*, being *Gentiles* by their first or 2d. Calls aforesaid: or as that spiritual Seed of *Abrah. Isaac* or *Jacob*, by that one divine Seed Christ to come, as the natural and spiritual *Israel* also, or the spiritual *Israel* onely, or as any wayes having a Title by and with Christ, in his said *Davidical* Kingdom; they will upon all those or the like accounts or interests, whereby such divine goodness is conveyed to them, accordingly, magnifie his name and all together, sound forth his praise for them all, (as Christs mystical Members perfected) rejoycing in the happiness one of another, and all joyntly exalt Christ their divine and glorious Head and Husband, and both then, and for ever sound forth Praise and Glory to God the Father, the Lamb that was slain, and to the Holy Spirit for ever and ever; both joyntly, and as upon their several accounts they are in possession of happiness and glory: It is want of information, and consequently of the Faith of these Truths, that is the Reason why many are at present no more affected with the hearing of them; the Reason whereof appears to be, because God was pleased so mysteriously to lay them down, that unless few by a special Faith foresaw them, (as we said) that few others usually discerned much of them; and though we in the New Testament times, might see much in those antient promises contained, as since in Old and New Testament hath been further by degrees explained; yet without this last said divine Key, given by Jesus Christ himself; we could never have been resolved and satisfied of, or concerning the time and place, and persons to enjoy them, nor how they should be fitted in such a state to obtain them, with many circumstances thereunto appertaining; which from this blessed last *Revelation*, Christ hath graciously resolved for his Servants present comfort and future happiness in that State, and for ever.

And to lead unto the use of this said excellent Key, all the former parts of the whole *Revelation*, is made to be subservient through all those sad suffering times, to lead Gods Servants to this triumphant state (in good measure) then next succeeding, as well as to teach the Sufferers before, that God had appointed them thereunto;

unto; but a *Jerusalem* state followed, as in the seven Epistles, and all parts following as we shewed, *Pred. p.* 39.40. and so to occasion us to look unto what God revealed, of the state of his Church before by *Daniel* and others, under the four Monarchies; and so by looking back to the fall of *Davids* Tabernacle, to consider what is foretold of the raising it up again; and so of all the said anciently revealed promises, one by one, to observe by the guidance of Gods Word and Spirit, what they all related unto, till we came backward to the first divinely published Grace, *Gen.* 3. 15. The Foundation and short comprisal of all the rest, yea of the whole Book of God; from whence as the *S*pring head, all the other Revolets have flowed in their several courses, to empty themselves into those narrow Seas or Streights of the 1000 years, to pass in their order and time from thence into the vast Ocean of Eternity, (as in our said Resemblance) and all in that time and manner before by God appointed.

Many Arguments may hence from our whole Systeme be drawn for the Saints said blessed first Resurrection of their Bodies, being many wayes their peculiar interest, arising from many antient interests, besides manifold respects unto God himself therein: for these are no new Devices or Fancies of men, but antient Foundations of Gods own laying, often confirmed, and much by degrees explained, but now by Christ irresistably evidenced, so as to leave all men inexcusable, to whom such Truth shall be thereupon tendered; and all that hear it ought to judge themselves greatly concerned, to inquire rightly and duly into it; that is, humbly, faithfully, diligently, fearnestly, as being a truth of the Gospel, but now greater then at other times upon many accounts; and therefore they ought to hear, read, pray, ponder well and consider with pains and patience, and willingness to be informed in these things; though they may be good Teachers other wayes: And in such a course men may by Gods blessing, soon say as the Neighbours of the woman of *Samaria*, said unto her, now we believe these things; not because such or such told us of them, but now we find we are taught by Christ the same Truths, and rejoyce likewise in them, *&c.* But I conceive so much hath been said upon this account, in our said Preface preparatory, and in this Tract also, with divers short intimations and hints, that considerate persons will not think of any of them, without respects to the Saints bodily Resurrection, revealed here by Christ in so many circumstances, that an Infidel in Reason shall hardly deny?

deny? But onely take this along, Christs last *Revelation* must be allowed to be a *Revelation* of something, not so known before, or else it had been useless; but it is of such great matters of concernment as none else could, and is of so great moment as became the Son of God, the Lamb that received the Book to open this seventh Seal to the uttermost, no other way otherwise to have been known: And therefore let us all give all praise due unto the Lamb, and bless the Father who gave the said Book to him, and acknowledge the gracious operation of the holy Spirit, who teaches us every degree of Divine wisdom; and so from our said Grounds, Reasons and Arguments, which have been also drawn from Scripture Foundations; We now proceed to our fourth way of proving this first Resurrection, to be the Saints said bodily rising, which Christ will bring with him at his coming in the Clouds of Heaven, to raise them in their spiritual Bodies, to enjoy the happiness of the *New Jerusalem* state, in the said 1000. years of their Reign with Christ, &c.

But here a great Obstacle seems to lye in our way, for what other Text or Texts of Scripture, may some say, teach these things? And for *Revelation* Mysteries they are obscure, and they may seem questionable, whether they be Argumentative or not, &c. for Answer to the first branch, That there are other Texts of Scripture, in Old and New Testament, that speak the same things in substance; though more darkly we shall by and by shew; and we have before observed (and it ought here to be remembred) that the Doctrine of the Resurrection was long, but darkly delivered: our Saviour therefore proves the Resurrection by an inference from the Penteuch of *Moses*, against the *Sadducees*; being that part of holy Scripture, which that Sect onely owned, and little is found of it in all the old Testament, at least that is clear and explicite; in the Gospel we read of the Resurrection of the just, and as before our Saviour spake of the Children of the Resurrection in that World, but how few have taken notice of what World that was meant? So these remained for the most part still obscure; the Apostle *Paul* reveals a mystery of it, yea many Mysteries (as we hope to manifest) the *Jews* and *Israelites* civil Resurrection, that is near to it, and in Scripture adjoyned to it, is likewise called a Mystery and rising from the dead, for the strangeness of it *Ezek.* 37. with *Rom.* 11. & *Dan.* 12. 1, 2, 3. and both are again joyned by our Saviour, *Luke* 21. 28, 31. But our Saviour according to his Divine wisdom, hath given light to those and many other Texts

of

of that nature; and should we in this cavil with our Mercy, and contend with our most Divine Teacher, as if we were wiser then he, or that Wisdom it self had erred therein! And indeed it is strange to hear mens perverse reasonnings in these things, and the like; but we shall give other Scriptures that teach the same in substance or the like, after all (as we said) both in Old and New Testament: Onely we would speak a word or two to the other branch of the Objection, in the first place: That the Book of the *Revelation* is mysterious, and men have been much mistaken, *&c. Ans.* It hath been in some things a secret, long but yet not such as were forbidden to inquire into; yea we are commanded to read it and search this, as other Books of the Gospel, viz. to understand it, and it is not as in *Daniels* hints of these things, when he was commanded to shut them up; but contrary, the Apostle *John* is commanded to leave them open, and not Seal them, *Chap.* 22. *v.* 10. Yea our Saviour pronounceth a blessing to such as read them as they ought, and he hath blessed many with very Remarkable Discoveries by degrees, (though Objectors are injuriously Critical against them,) instead of being thankful to God, and to them, for what they have in such kind discovered, and stumble more at a Conjecture or easie mistake, then profit by many pretious and useful things, so tendered to them, all have but what measure they receive, to such purpose from God, in one respect or other, and God hath vouchsafed a special assistance in this kind one way or other; even sometimes by unexpected and unlikely means, and Instruments; somewhat I could say in that kind, but it may not be convenient, *&c.* did not Christ send his Spirit to lead his into all truth, and *Revelation* Truths are some of them, yea and very pretious ones too: Though some mistakenly would perswade some good persons to the contrary, and Gods Spirit hath not yet laid down that Office, Christ promised to send him for, though we expect no new Foundation Truths, but the spiritual and true Explications of old, and of such antient Foundations especially as we have occasion now to speak of; for the Revelation is always of some (before) obscure and hidden Scripture Truths, and it is a great advantage (as we before noted in our Preface) to know the subject, nature, time and end of such Scripture Truths; so in this book revealed, as by this most precious Key that respects the happy estate fore Prophecied for Gods people in the said 1000 years:

years: it is true, it was long in thoſe reſpects, miſtaken by many and ſtrangly miſplaced, but now they are in a great meaſure made evident: it is true alſo, the times of the great Red Dragon, and the Beaſt were for a long time more dark and obſcure, till their fulfillings in many things, have given more light to ſuch things as yet remain unfulfilled; but particularly, as to theſe laſt things the ſaid Key relates unto, (as Mr. *Mede* well obſerves) the ſpirit of God ſpeaks more clearly of theſe in *ch.* 20. of this *Revelation*, than in the times foregoing: and the two laſt *chap.* are in ſome meaſure an explication of the ſame matters, and times, and ſtate of things in the ſaid 1000 years; and that 20th *ch.* is an exact Table of ſuch times, which if a man once diſcover what things it relates unto, he is in a good way to attain the end thereof; and it being once found to be Chriſts Key of antient reveal'd Mercies (as Scriptures make evident in many particulars) as I have, and doubt not, by the ſame guidance, to give farther and good account of from Gods Word; which alſo I am well aſſured from Scripture, and ſatisfied, (whatever ſome may think otherwiſe) that for the ſubſtance, it will be approved by Jeſus Chriſt the faithful and true Witneſs, and our Guide into theſe Truths, by the aſſiſtance of his Holy Spirit; and I ſhall ever reſolve, with humble thankſgiving, to aſcribe the praiſe thereof to his Divine Grace, for ſuch a great mercy to ſuch a poor weak much inwardly and outwardly ſhattered and broken Earthen Veſſel: But as it is his work of Grace by a weak hand, ſo tendered, let none deſpiſe it: God ſtands in need of no mans parts, learning, eſteem, or worldly advantage or intereſt whatſoever farther than he pleaſeth.

The ſlighting of this moſt Divine excellent and ſacred Book is much in ſome mens minds and mouths; therefore I thought fit here to ſay thus much to it. Now let us proceed to the Symphony and agreement of this with other Texts of Scripture, for the *Revelation* (as we noted) is of ſome Divine Truth written before; yet if we know Chriſt ſpake this of the firſt Reſurrection of the Saints bodily, and ſpake it ſo plainly in a good degree, it is preſumption to ſeek a confirmation of his words; but becauſe it is a Revelation, it is of ſome Scripture before though darkly delivered, as all the other parts were of *Daniels* ſhort hints ſealed or ſhut up before, and ſo is this of the ſubſequent Myſteries in *Daniel*, in reſpect of their time (as in part we ſhewed) though much of this firſt Reſurrection, we hope to manifeſt from other Scriptures likewiſe. We will begin with the Prophet *Eſay*'s Teſtimony,

ſtimony, in that excellent Song, *ch.* 26. who having ſaid of thoſe Lords that had Dominion over the *Jews*, *viz.* the Heathen Tyrants. *v.* 13, 14. *They are dead, they ſhall not live; they are deceaſed, they ſhall not riſe: viz.* at this firſt Reſurrection, *v.* 19. but he declares there who ſhall live and riſe (then) *thy dead men*, ſaith he, namely Gods Saints, *ſhall live; together with my dead body ſhall they ariſe*: that is, at the ſaid firſt Reſurrection, which our Saviour hath here ſo fully explained: So *David* foreſeeing, by the Spirit of Propheſie, that the Juſt ſhall have Dominion at that time, over ſuch wicked men, in the morning of the Reſur. and day of Judgment; it muſt needs follow as our Saviour explains the ſame; that the juſt muſt neceſſarily firſt riſe to receive that Dominion, *Pſal.* 49. 14. and in this *Daniel* concurs alſo, for when the Thrones were ſet or placed, as the words ſignifie (not caſt down, as ours read them) at Chriſts coming, then (as we ſhewed) Judgment, or power of Judging was given to the Saints: it is the ſame time, and the ſame thing which the Apoſtle is taught here by Chriſt here to explain, at the end of the *Romane* Monarchie, in this 20th *chapt.* of *Rev.* who expreſsly ſhews that the ſuffering Saints before, then lived to Reign with Chriſt 1000 years: to this tends alſo the Apoſtle *Paul's* ἐξανάστασις, or riſing out of the heap of the dead (then) *Phil.* 3. 11. and our Saviours expreſſion of thoſe worthy ones to obtain that world by ἀνάστασιν ἐκ νεκρῶν, which we explained before to be a riſing from them that were in a ſtate of dead men in the grave: the ſame Apoſtle hath divers texts tending this way; where he, as being guided by the ſame Spirit of Chriſt, ſpeaks evidently in the ſame ſenſe, both of the times of both Reſurrections, and other things, as the perſons riſing at both. 1. Conſider 1 *Cor.* 15. 21. where he ſhews, as Chriſt was the firſt fruits of his firſt Reſurrection, ſo they muſt riſe at his ſecond coming, before the end; which Chriſt ſhews will be above 1000 years after (as was ſaid) and before he hath put down all Rule, and Authority, and Power, to make way for his own Reign, *v.* 24, 25. and then, *v.* 51, 52. he ſhews that at the laſt Trumpet, the great change of all Saints ſhall be, which muſt be when all have come into Chriſt in the 1000 years, not before poſſible; for not one member of Chriſt can then be wanting, beſides other Reaſons: ſo of both ſaid comings. At firſt, he brings his Saints with him, that ſlept in Jeſus, 1 *Theſ.* 3. *ult.*, 1 *Theſ.* 4. 14, 15. but (then) he ſpeaks there of his deſcending from Heaven with a ſhout, *&c.* not out of Heaven (as when the *New Jeruſalem* came from God out of Heaven)

but of three ſorts then to be caught up to meet him in the Aire, v. 16 juſt as the Revelation tells us of the Saints raiſed in the *Jeruſalem* ſtate, and of the Nations of them that are ſaved, walking in the light of the ſaid *New Jeruſalem*, which being mortal, ſome of them die in the 1000 years, as *Eſa.* 65. 20. and ſo lie dead till the laſt Trump; ſo here, 1 *Theſ.* 4. 14, 15. of the two former, ſaith he, we that are alive and remain (*viz.* to the coming of the Lord to the laſt Judgment) ſo diſtinguiſhing both the living and the raſed Saints remaining from the dead, and, ſaith he, the dead then in Chriſt ſhall riſe firſt, that is, before the wicked (as the raiſed Saints alſo did before in the 1000 years) and ſo again in the former text, 1 *Cor.* 15. concerning the living Saints, *then*, ſaith he, *we ſhall not all ſleep*, (*viz.* by dying before a natural death) for ſome will be found alive at the laſt Trump which he ſpeaks of; but of ſuch, and the raiſed Saints (ſaith he) we ſhall all be changed, and from both ſorts he diſtinguiſheth a third alſo; namely, ſuch as are dead in Chriſt, at that time the Trumpet ſounds, which he ſaith ſhall then be raiſed incorruptible, when both the other ſorts ſhall be changed alſo in a moment, *v.* 51, 52. ſo agreeably the Spirit of God ſpeaketh in all places to his own Oracles; and in the *Revelation* Chriſt gives us the beſt explication of all ſuch Myſteries, for in the 1000 years the raiſed Saints, and they ſaved in the natural life will be of one Communion: all to be changed, and all ſaid to live and remain till the the laſt Trump; but ſuch as ſleep, or are dead (then) are in both places diſtinguiſhed from both the other, and in both Texts called the dead; in one the dead in Chriſt then, to diſtinguiſh them from all the wicked then dead, yet both ſaid to be the reſt of the dead that roſe not till the 1000 years were ended, *ch.* 20. 5. Now to prevent miſtaking, the Apoſtle reſolved the *Theſſalonians* 2 *Epiſt.* 2. 2, 3. that the coming of the Lord was not at hand in thoſe ages; for the great falling away, and revealing the Man of Sin was to be firſt, and Chriſt would deſtroy him with the appearance of his preſence, *&c.* which is not yet done: but he was guided by the ſame Spirit of Truth in theſe Texts, to ſpeak according to theſe Revelation Diſcoveries (who alſo at his rapture into the third Heaven heard unſpeakable words, of which theſe might be ſome) and I believe it was not poſſible to reſolve the riddles in them without Chriſts Revelation given for many ſuch purpoſes; and here is one coming with all his Saints, which he brings with him: this *Rev.* 20. & 21. ſhews to be at the beginning of the 1000 years; and there is another after 1000 years, when

all

all the Saints are come into the Church, and when all shall be rapt up in the twinckling of an eye to meet Christ in they aire, which the Apostle calls a coming as well as a descending (which we have not till now observed) we that live and remain to the comeing, *viz.* to the last Judgment; so three sorts shall then be rapt or caught to meet Christ that last time in the aire; yea, and (saith he) we shall ever be with the Lord; which it is evident will be after the end of the 1000 years, for when Satan was loosed, they were not with him personally present. Two sorts are distinguished from the dead Saints at the time of that rapture in both Texts: of those in that to the *Corinthians* (saith he) we shall not all sleep: some Saints then will be mortal, but not all dead, but we shall all, even we all, *viz.* all Saints raised before, as well as those in the natural life shall then be changed: so in the Epistle to the *Thessalonians*, we that are alive and remain, οἱ ζῶντες, οἱ περιλειπόμενοι, we that so live, and we that are left for that long continuance: both the two Articles οἱ & οἱ, and the original word seem to speak the like difference of two sorts of Saints (besides the dead Saints then) and both these Texts are cleared by Christs Revelation, that tells us of the spirits of just men coming with him, as the *New Jerusalem* down from Heaven, after said to be the Lambs Wife, and these lived having then their spiritual bodies from Christ; and also the Nations of them that are saved are then also said to walk in the light of that *Jerusalem*, from whose happy Communion, they will have much guidance and consolation in that state: and both these are by Christ also differenced from the rest of the dead Saints that lived not till the 1000 years were ended, *ch.* 20. 5. that then are said to rise first, *viz.* at the last Trump and Rapture. Now if men would produce thousands of Expositors of anothers mind, I must only in duty humbly Answer, I have Christs Resolution in the case (as of *Daniels* hints before) from this Divine Revelation, and otherwise I believe no man had ever been able fully and truly to have opened these Texts, as St. *Peter* saith, by reason of such δυσνόητα contained in them, hard to be understood. Let all men therefore learn to praise God for this blessed Divine Book of the *Revelation*; and learn to have its Explications in exceeding great Veneration; for had it not been useful and necessary, it had never been so wonderfully adorned with so many glorious excellencies, which I believe the Saints in that world to come will acknowledge, to the honour and praise of Jesus Christ, whose that sacred Book is entitled to be, *viz.* the Revelation of Jesus Christ.

Now if men were not prepoſſeſſed with other groundleſs notions of the General Reſurrection, and General Judgment without reſpect unto Chriſts Revelation, and other expreſſions of Scripture, in many reſpects agreeing therewith; theſe things were eaſie and familiar to ſuch as were tolerably verſed in the way and ſtile of that ſacred Book: but it is hard to remove long ſettled miſopinions of men upon ſome eaſie miſtakes, as in this caſe the Scripture often ſpeaks of them together without explication: but then we muſt grant the Spirit of God and Chriſt himſelf may, when and how, and by whom he pleaſes, make particular explications in any reſpects, and it is the uſual manner in this Divine Book, firſt to hint generals, and after particularly to explain them: Chriſt will at the firſt act of Judgment, Judg quick and dead, 2 *Tim.* 4. 1. *viz.* the wicked quick (as was ſaid) by removing them out of the world, and then with a Judgment of reward to his Servants the Prophets, and his Saints, and all that fear his name, both ſmall and great: as likewiſe at the latter act he will conſume the laſt *Gog* and *Magog*, *ch.* 20. 9, 10. as well as rap up the Saints at the laſt Trump, and raiſe the wicked then out of the Earth and Sea to be judged: the Saints to be pronounced then openly bleſſed; the other upon Tryal to be declared curſed, *&c.* and the Devil will then alſo be caſt into the Fiery Lake, though he was only bound, *&c.* in the 1000 years. Oh that Chriſtians would humbly and diligently ſearch theſe Scriptures, and endeavour to pray themſelves into the right apprehenſions of theſe things; then they might better expect Gods Spirit would lead them into ſuch ſecret things of God, which he will ſo reveal unto his faithful Servants, which otherwiſe (happly) they may not be reſolved of till the Appearance of Jeſus Chriſt, which then his raiſed Saints will find true. Which courſe, if they would take, their Language and Expreſſions would not be ſo antiſcriptural; nor their Explications of many Texts ſo heterodox to Chriſts Explications of theſe, and ſome other matters, as ſometimes they are; and ſo diſorderly of Chriſts being King, Prieſt, and Prophet, (which firſt in due order is laſt.) And there is more weight in theſe things, (however any may ſlight them) than men uſually (that have not learned otherwiſe from ſacred Scripture) are (happly) aware of, whence many expoſitions are put upon ſome Texts, which I aſſuredly know, Chriſt Jeſus will not allow of, beſides their holding themſelves ſo more engaged againſt the Truth: But to paſs from this fourth way of proof of this firſt bodily Reſurrection

rection of the Saints, by ſo many Scriptures ſpeaking to the ſame purpoſe, divers ways, with this Text and Context, whereby our Saviour here gives light and ſtrength to them all: who is only that Doctor *irrefragabilis* that need not ſpeak *ex Cathedra* (as they ſay) That great deluder of theſe latter days muſt do) or elſe he may err: But Chriſts *Revelations* in all ſuch kinds, are Divine Reſolutions, that Chriſtians ought not only, not to gain ſay, but to reſt in, as their ultimate Determinations in the Caſe; though any, or many men ſhould not own them. And thus much for the proof of the point in hand; namely, That this ſaid Firſt Reſurrection, is the Bodily Reſurrection of the ſuffering Saints here ſpoken of. And ſo we hope we have ſufficiently manifeſted the ſame to the Conſciences of ſerious and judicious Chriſtians: firſt from the Text, with its dependancie, and as the matter of the ſaid Divine Truth is explained Doctrinally by Chriſt himſelf, and here again ſet forth by his own Divine Revelation, in the order, time, and way of the execution of the ſame; and that by variety of expreſſions in ſeveral places to this very purpoſe, fully agreeing with the Apoſtles ἐξανάστασιν, or riſing out of the heap (as was ſhewed before) wherein the curious exactneſs of the Spirit of God is very remarkable (if rightly conſidered.)

Secondly, From the context, by divers Reaſons therein obſervable, manifeſting this particular *Revelation*, to be the Explication of *Daniels* Viſion *Chap.* 7. 9, 10, 13, 14. Of the Judgement ſet to deſtroy the Beaſt, and to give his Body to the burning Flame at Chriſts coming, in the Clouds of Heaven, and his receiving his univerſal Kingdom over all Nations, under the whole Heavens; when he brings with him all his Saints that ſlept in him before, and and raiſeth them in their order bodily to Reign with him; which we thirdly prove two wayes: Firſt poſitively to be a bodily Reſurrection from ſeveral Scriptures and Reaſons; and Secondly, on the Negative part, ſhewed it could not be meant of a ſpiritual Reſurrection, ſetting forth the many abſurdities of ſuch a pretenſe: whereunto we added divers particular branches in our Syſteme of Gods Oeconomy, in ordering his Houſhold the Church from the beginning, in regard of thoſe antiently revealed and promiſed Mercies and Covenants to the Fathers, remaining chiefly to be (altogether) fulfilled in that ſtate of his ſaid *Davidical* Kingdom, in the 1000 years Reign with his Saints, and the *New Jeruſalem* ſtate the ſame time; which contain that meſtimable Treaſure of

Grace,,

Grace, laid up therein of old for them, which now by our Saviours Divine Key is laid open for them for the preſent, to be uſed by Faith for their great conſolation, and whereby they ſhall alſo by the due improvement thereof: aſſuredly hereafter inlargedly receive the Frution of the ſame, without which Divine Key (though the ſaid promiſes in the matter of them were ſure) yet there could not have been any ſatisfactory account given, by Angels or men, unleſs from ſome other ſuch ſpecial *Revelation* when, or how, or where, or to whom; or how long with all ſuch circumſtances by Chriſt here decyphered thoſe ſaid revealed and promiſed mercies ſhould be ſo performed to the Saints, but by this Key they are all excellently and divinely reſolved here by the Spirit of Chriſt, in his ſetting forth the times of the Reſtitution of all things; when he makes all things new; *Chap.* 21.5. alſo ſpoken of by all the Holy Prophets ſince the World began, *Acts* 3. 19, 20, 21. Which will then be manifeſt to be Gods and Chriſts moſt glorious work, whileſt the World ſhall continue, and the greateſt matter of Glory and Praiſe, to the Divine Majeſty by Angels and men, and even inferiour Creatures (in their capacity) to be rendered to God the Father, to the Lamb that was ſlain, and to the Holy Spirit for ever and ever. And Fourthly, We have by ſundry Texts in Old and New Teſtament, ſet forth a wonderful accord and agreement of them, with this ſaid *Revelation*, which gives light to them all, and which could not otherwiſe have been known as was ſaid by Angels or Men.

And now I hope as Creation Atheiſts (as we may fitly call them) are generally exploded by all ſober and prudent perſons, who have unreaſonably fancied that Atoms, ſo fell in one with another to make up all things at firſt in the world: So allpious Chriſtians will more and more judge them, in ſome ſort to be counted Creature-Redemption-Infidels at that time, or denyers of the Reſtitution of all things, that ſhould prophanely aſſert after ſo abundant evidence; that thoſe and all parts of Holy Scripture, reſpecting theſe Truths, fell onely in by the Fancies of the Penmen of them in all parts thereof; & that Chriſts opening thus all ſuch divine Myſteries, is but a mere Chymera and Phantaſtical Fiction: Of which dangerous Error, let all Slighters and Oppoſers of theſe divine Myſteries, beware of being found guilty at Chriſts appearance, now near approaching; for it is ſtrange in this Caſe,

to

to conſider what a bold licentiouſneſs of ſpeaking, ſome men have dared to venture upon even to amazement, now in ſuch times of Light, &c.

Some ſuch Objections we have already anſwered, which fell in our way, and ſhould here anſwer many more, if many had not in our former parcels been anſwered before, and alſo by many others of late times, as we ſhewed particularly in the everlaſting Goſpel, on *Gen.* 3. 15. *pag.* 19. is to be ſeen.

But one thing we ſhall here by way of prevention, reſolve by Divine aſſiſtance: Leaſt ſome ſubtil Queſtioniſt, rather to obſtruct theſe Doctrines, then to diſprove them, ſhould demand of us in the Caſe, what ſpecial words of direction have we, for ſuch uſe of the ſaid Key; whereupon ſuch weight and ſtreſſe is laid?

We might briefly anſwer, the whole ſtreſs is not laid thereon; for before we had ſo well obſerved, and conſidered the uſe thereof, by the order of accompliſhment of matters in the Book of *Revelation* which is of exceeding great uſe with the three others, we touched in our Preface, *viz.* the Subject, Nature and Scope of the Book: I ſay we had obſerved thirty ſix particulars before, reſpecting thoſe times and things; but ſince upon the exactneſs of that *Chap.* reſpecting ſuch a change in the World, relating to the ancient Prophets; whereby all circumſtances are ſo ſet forth, and the ſacred Scriptures before had brought things to ſuch an height of ſuitableneſs, by ſearching through Gods goodneſs, we found that which we hope we ſhall never loſe again; that the 20. *Chap.* of *Rev.* &c. is the great Key of moſt ancient Propheſie: And as the whole Scripture is the intereſt of all and every Saint, and what ever benefit or comfort is therein already revealed, or hereafter ſhall be revealed, belongs to them all as ſuch: So more eſpecially thoſe Scripture Foundations, which concern ſo great a Joynt intereſt of all ſuch ſaid Saints together, are therefore more highly to be regarded, ſuch as thoſe are, which this Key evidently (upon Warrant from the word, as in good meaſure we have ſhewed) ſo evidently relates unto: If a Father give his only beloved Son all his Eſtate, and Houſe and Goods, and Treaſures contained therein; though the Heir in his Nonage knew little of his Fathers poſſeſſions, yet when he is pleaſed to ſhew him ſome of his moſt pretious Jewels, though he ſtill reſerves them; yet the Son knows thoſe particularly ſhall be his; but yet

when

when the Father ſets down a time of ſure enjoyment of them if the Fathers ſecurity be good) the Son onely waites for the appointed time: Now all Gods adopted Children, (though but adopted by him with Chriſt to be his Sons) are both Heirs and Joynt-Heirs with Chriſt in his *Davidical* Kingdom; yea then with him will be Heirs of all things, *Rev.* 21. 7. All having therein one and the ſame intereſt, of which Chriſt hath ſet a time for the enjoyment, and which will not fail them; And let ſuch a Queſtioniſt know, that when God hath once laid the Foundation of ſuch antient pretious mercies, the gradual *Revelation* of them is onely according to his own good-pleaſure, and as in his infinite wiſdom and mercy to his People he ſees good: It was ſo in his firſt laying the great Corner Stone in his Houſe; Jeſus Chriſt at his firſt coming it hath been ſo in reſpect of all his Offices, and all his Benefits held forth by the Goſpel: But moſt of all in thoſe matters, reſpecting both the Myſteries of his Spiritual Kingdom, till Chriſts 2d coming; and alſo thoſe Myſtiries of his viſible glorious *Davidical* Kingdom; with all the excellencies of that ſtate, (both of which are the Contents of this Book) and in all Gods three chief Chronologers, *Moſes*, *Daniel*, and the beloved *John*, their Chronicles are both of large extent of time, (as in *Chap.* 7. of our *Irenic.* is manifeſt) and myſterious; and to be conſidered as ſuch: But above all the Divine Excellencies of this Book, which is the *Revelation* of both the other Chronicles as we have ſhewed) are many ways wonderful; yet full of Divine ſweetneſs to ſuch of his, as Chriſt is pleaſed to open ſuch Treaſures unto, ſhortly from hence to be enjoyed by them; but yet more particulary as to this Divine Key, we are now ſpeaking of, it is made moſt fit to open the Lock, which may largely appear by the Work in it, and the Wards fitted for it: if we conſider them particularly.

The mutual ſuitableneſs of them both evidently appears by [The Picture of the Divine Key] *here enſuing.*

1. *In Predictions.*

1. IF we reſpect the Enemies, or their Removal, Ruine and Judgment, as *Gen.* 3. 15. and when, *Pſal.* 110. 1. and *Enoch's* Viſion of their Judgement, *Jud.* 13. 14. both in the ſaid firſt and ſecond acts of Judgment, *&c.*

2. If we have reſpect to the Spiritual Seed of *Adam* and *Eve*; or the Spiritual Seed of the Divine Promiſed Seed of the Woman, *Eſa.* 53. for whom a Paradiſe is to be procured by Chriſt, and reſtored to them at the Reſtitution of all things, *&c.*

3. If we look at *Noahs* Covenant for the Earths Preſervation and Fruitfulneſs.

4. If we reſpect *Shems* Bleſſing derived to his Spiritual Race *Abraham, Iſaack* and *Jacob, &c.* with all the Repeated and Enlarged Promiſes of *Canaan* to their Spiritual Seed Chriſt, to

2. *In Revelations.*

1. THis Chriſt hath manifeſted, *Rev.* 19. 11. to the end, in taking of the Beaſt, and falſe Prophet; and *ch.* 20. 1, 2. in binding Satan, and in conſuming the laſt *Gog* and *Magog* by Fire from Heaven: and laſtly by caſting the Devil into the Lake of Fire for ever, *v.* 8, 9, *&c.*

2. This is anſwered by the raiſed Saints eating of the Tree of Life in the middeſt of the Paradiſe of God, *ch.* 2. 7. which is alſo ſaid to grow in the middeſt of the ſtreet of the City, *ch.* 22. 2.

3. It is anſwered with the 12 maner of Fruits growing upon the ſame Tree in each Month, with Leaves for the healing of the Nations then, *ch.* 22. 2.

4. That is anſwered in this Key of Chriſts, by the *New Jeruſalem* ſtate, *Rev.* 21. as the City prepared for the Fore-Fathers, *Heb.* 11. 10, 16. whoſe Maker and Builder is God: and

to inherit the ſame through that one Divine Seed Chriſt of their Lineage after to come according to the Fleſh.

5. Or to ſuch of *Abrahams*, *Iſaacks* and *Jacobs* Poſterity, to be then in the natural Life, to whom many great Promiſes are then to be performed: and to the *Gentiles* likewiſe of *Japhets* Race, then, at their ſecond Call to be United in one Fold with that people of God, *Deut.* 32.43.

6. Or look upon it as the time of the Reſtitution of all things, as the end of Chriſts undertaking in the world, *viz.* according to his Promiſe of the New Heavens and New Earth, *Eſa.* 65.17, *&c.* as the firſt *Adam*, by the free gift of God, poſſeſſed all things for himſelf and his Seed if he had ſtood, *&c.*

7. If as a Scepter or Dominion foretold by *Balaam*, *&c.* or of a Kingdom promiſed to the Son of *David* for ever, 2 *Sam.* 7. of which there is very much in Scripture, and will then be a comprehenſive mercy for all ſorts of Saints then.

8. If it be enquired how all thoſe Mercies ſhould be fulfilled in that ſtate at once to all ſorts of

for all the Saints to be raiſed then bodily, 1 Thes. 4.

5. They are all compriſed in Chriſts ſaid Key under the Nations of them that are ſaved, ſhall walk in the light of the ſaid *New Jeruſalem*, *ch.* 21. 24. being ſuch as are in the natural Life, *&c.*

6. It is anſwered by him that ſits upon the Throne, *ch.* 21. 5. who ſaith, Behold I make all things New at that time; and ſo the ſecond *Adam* who hath a threefold right, *Heb.* 1. 2, 3. is now appointed by God to be the Heir of all things, who will at the Reſtitution of all things alſo make all his ſaid ſpiritual Seed or Overcomers by him and with himſelf to inherit all things, *Rev.* 22. 7.

7. That is to be in Chriſts Kingdom, or Reign with his Saints the 1000 years, *Rev.* 20. 4, 6. which is of large conſideration when the Kingdoms of the world are become the Kingdoms of our God, and of his Chriſt, *ch.* 11. 15.

8. Chriſt hath reſolved all thoſe in the raiſing of his Saints which he brings with him, to raiſe their bodies

of Saints in all times both deceaſed and living, and upon what accounts to *Jews*, *Iſraelites* and *Gentiles* then, who it ſeems ſhould all have their ſeveral conditions then to be enjoyed by them.

bodies in their order, *ch.* 20. 4. when he will reward his Servants the Prophets, and his Saints, and all that fear his Name both ſmall and great; whereby *Daniels* darker Viſion of the ſame is enlightned: and by a ſtrange, yet promiſed, both Civil and Spiritual Reſurrection of *Jews* and *Iſraelites*, Ezek. 37. Dan. 12. 1, 2, 3. & Rom. 11. when the *Gentiles* of *Japhets* Race ſhall have their ſecond moſt full and large Call, with performance of great Promiſes to them alſo.

And is not there wonderful Divine Wiſdom obſervable in ſuch a Contrivance, and wonderful Goodneſs in giving ſuch an excellent Key to his Church, ſo Divinely fitted to open thoſe ſo antient Propheſies and Promiſes? And will not much more wonderful Wiſdom, Mercy, Truth and Faithfulneſs, with all other Gods Excellencies ſhine out to the Admiration of all thoſe Saints at that time in the ſaid State, to their heightning then to a like wonderful Praiſe of the Divine Grace, with Angels, Men, and all other Creatures, as *Rev.* 5. 10, *to the end?*

Adam and *Eve*, and all Saints ſince them ſhall be preſent (then) at once, to ſee all their Intereſts, and well grounded Expectations (then) made good; and how the order of Times, and of all affairs, which have been ſuitably ordered and carried on (to which purpoſe, a Scripture Harmony might largly and profitably be written upon the account of this Key in all the particulars, from the beginning to the end of the Bible: whereby the Divine Wiſdom and Goodneſs (with other Excellencies) might appear wonderful to a believing Soul (in any good meaſure enlightned in ſuch Divine Miſteries:) Yea, if men would but rightly improve, and not unworthily pervert their very Reaſon in ſuch things, they might diſcern much more than uſually they do; and if they were but as forward to imbrace what Evidences are ſet before them, upon due conſideration of them; as they are ſtudious to find ſtumbling-blocks in their own way, or caſt them in the

way of others, there would ſoon be more conſent to, and enquiry after theſe divine Truths, than oppoſition and reſiſtance of them: The Book given by the Father had ſeven Seals, and the Lamb is wiſe and powerful enough, to execute them in their due order, and ſo he hath done almoſt in all of them already; and what now remains may in a good degree appear to ſuch as give their minds to, & duly uſe the means appointed for the underſtanding of them: But if others will not, and therefore are judged by Chriſt not worthy, ſo to be taught, becauſe (as the unbeleiving *Jews* formerly) ſo they now alſo ſhut their Eyes, and turn away from ſuch light of Truth, the fault will then be their own: And it is obſerveable Chriſts firſt revealing, and his Spirits teaching of theſe things, is in a different way from many other divine Doctrines: Yea, Chriſt queſtioneth whether he ſhall find faith of theſe things, *Mat.* 17. 18. upon Earth when he comes (although his Spirit three times (as we noted) confirmed the truth of them,) *chap.* 19. and 21, 22. and yet of all the matters in that divine Book, no part ſo evident and clear (as was ſaid) none ſo exact and diſtinct in all reſpects of order, time, place, perſons, continuance, with all uſeful circumſtances as this ſaid 20th. *chap.* which hath many ſtamps of Divine Excellency ſet upon it, all very uſeful for the perſons concerned; for the opening of this great myſtery of God by the help of the ſaid Key, being rightly uſed by them, in ſome, it hath pleaſed the divine Majeſty, according to his infinite wiſdom and grace reavealed, thus by degrees to ſet forth by Chriſt himſelf, the great concerns of himſelf and his Saints, the Lambs Wife; then to be in ſuch excellent Communion with him, as then will appear to them, 1 *John* 2. 3. And let all ſuch critical Perſons againſt theſe Truths conſider, *Pſalm* 25. 9, 14. *The meek he will teach his way, and his ſecret is with ſuch,* &c. and the work of Faith muſt be his own in every branch of Divine truth, tendered to any from his written word: Such as all theſe matters are, (though ſomewhat myſteriouſly ſet down) we have I conceive ſpoken ſufficiently to this purpoſe before; I ſhall therefore here adde no more.

Now for Application, We ſhall onely endeavour to give ſome breif hints thereof, referring their inlargements to future opportunity, if God be pleaſed to afford it, for I cannot ſpeak larg-by the Preſs, &c.

1. *Uſe of Inform.* This may inform all Preachers of the Goſpel, and all wiſe and faithful Chriſtians, that deſire to be well and ſurely guided in theſe great things of God, reſpecting the ſaid firſt Reſurrection, of what concernment it is; to labour well to underſtand: Firſt, the curious work of this Key, given by Jeſus Chriſt, ſince he aſcended unto the Father: And Secondly, the right Uſe and Improvement of it. The curious work in it, is that it is Divinely fitted for all ancient Propheſie, and indeed for all Propheſie reſpecting the general good of Gods faithful Servants, throughout all the Bible, and of all times throughout the being of the World; all ſetting forth the neceſſity of the Saints ſaid Reſurrection; ſo revealed by our Saviour, as we ſhewed, *&c.* And the excellent Improvement and Uſe thereof, is to ſhew their ſpecial and peculiar intereſt, as well as the general, in all the revealed promiſed Mercies and Covenants, in the whole Book of God, *viz.* How, or under what capacity any ſuch ſpecial Mercy, is derived to them, and made effectual to their Souls in ſuch or ſuch a Diſpenſation of Grace to them particularly; which hath not efficatiouſly reached to many others, at leaſt, as yet; but in Charity and thankfulneſs, to endeavour truely that it may do ſo alſo, if it may be; and according to their underſtanding well the curious work of the ſaid Key, and the due improvement thereof: All judicious Chriſtians may find from thence, an excellent ſure guidance; I ſay again, an excellent ſure guidance by divine aſſiſtance, to judge of the true intent and meaning of all Prophetick Scripture; all hangs upon that one Hindge of ſuch ſaid breaking the *Serpent* [Satan] head, *viz.* both his head of Craft and Dominion, and all drive to the ſame end of Reſtauration, of men and Creatures in the World; as in the ſeveral branches of ſuch revealed Mercies, may appear, if they be rightly conſidered; and all to be accompliſhed by the ſaid promiſed Seed, within the time of his Mediatorſhip: Before thoſe things ſhall be enjoyed, that Eye hath not ſeen, nor Ear heard, nor entered into the Heart of man to conceive; which will be in the higheſt Heavens afterwards: Whereas theſe mercies in the interim will be much of another nature; whileſt Chriſt is redeeming and reſtoring Men and other Creatures, from the bondage of Corruption, unto that glorious liberty of the Sons of God: And though there be many particular and ſpecial Propheſies many times, yet they are in their drift and ſubſerviency, to be reduced thereunto; and therefore the allegorizing of any ſorts of Propheſies, that have a direct

rect tendencie to any branch of ſuch reavealed ancient Promiſes and Covenants, muſt needs be erroneous upon whatſoever fair pretenſes, ſuch ſenſe or ſenſes are put upon them, by any man or men whatſoever. And therefore if we look unto what God declared in general to *Adam* and *Eve*, and for their Spiritual off-Spring, through Chriſt that ſaid Divine Seed of the Woman, about 4000 years after to come in the Fleſh: Both in reſpect of the evil to be removed and the good to be obtained, anſwerable to thoſe divers times and divers ways after declared Mercies, acording to the good pleaſure of God to the fore Fathers: Or conſider aright the Covenant which God made with *Noah*, that Type of Chriſt for the preſervation of the renewed Earth, as the Stage whereupon God would act in all future Mercies, to be known and performed in their due time and order, to the end of the World; and thereupon the Mercies then to his people were ſaid to be as the Waters of *Noah* unto God himſelf, that was, ſure and infallible; and by that Covenant, both all Creatures with men have their uſual preſervation and Proviſion, by Seed time and Harveſt, *&c.* and their greateſt fruitfulneſs, is eſpecially reſerved for thoſe laſt times, when the Serpents head ſhall be broken, both eminently at Chriſts coming from the right hand of the Father, at the begining, or when his ſhall fully deſtroy all his Churches Enemies with death the laſt, after the ſaid thouſand years: Or conſider the bleſſings of *Shem* and his Race to *Abraham*, and thence eſpecially to all *Iſrael*, the twelve Tribes, and ſo in Chriſts lineage and forward; or the Predictions of the Calls of *Japhets* poſterity, the *Gentiles* ſince by holy Scripture explained and applied; Or as *Jews* and *Gentiles* both united under that one King Chriſt Jeſus, which is that Son of *David*, that ſhall ſit on *Davids* Throne, ſo long as the Sun and Moon ſhall endure, according to *Davids* ſure mercies promiſed, reſpecting his ſaid Kingdom; and all other Saints intereſt therein through Chriſt; (for to them alſo belongs the ſure Mercies of *David*, *Eſa.* 55. 3.) whereby they are alſo ſecured for Eternity; for ſuch ſhall not be hurt by the ſecond death, as riſe then to Reign with Chriſt in that Kingdom, which onely will continue to the finiſhing of his Mediatorſhip, but then is by him to be given up to the Father, 1 *Cor.* 15. And is that that muſt be during the Worlds continuance, as appears by our fifteen *Reaſons* in the *New Jeruſalem*, pag. 9, 10. when under him the ſaid Saints glorious King, Head and Husband, who prayed in that ſence before his death, that they ſhould be-

be ſo made perfect in one as his Bride or myſtical Body, and willed they ſhould behold his glory then, *Joh.* 17. 21, 23, 24. when there will be a very gracious and happy performance of all ſuch promiſed mercies, in the ſeveral kinds &c. ...ity to the capacity of the Perſons or Creatures, that are to be ſo bleſſed, preſerved or reſtored. So that they attend to this Iſſue, that Chriſt may be manifeſt in the world before all ſorts of Creatures, to be as perfect, yea a much more perfect, yea an infinitely more perfect Reſtorer, and Redeemer than the Devil was or could be a deſſolator and deſtroyer: as all thoſe ſaid predictions in their ſeveral times and kinds, with their ſubſequent Scripture Confirmations and explication ſufficiently teſtifie: being all opened by and accommodated unto this Divine Key of the Son of God the Wiſdom of the Father: by whom the worlds were made, *viz.* the Old World, the New world, and the World to come ſhall be, *Heb.* 1. 3. with *Rev.* 21. 5. who hath, and doth, and will till then uphold all things by his Divine Power, as well as he hath Redeemed us by his Blood, who ſhall then accordingly inherit all things, anſwerably to this his ſaid threefold right aſſigned by the Father unto him in his ſaid Kingdom; and by him to his ſuffering Saints, *Rev.* 21. 7. in the time of his ſaid Mediatorſhip, or of his *Davidical* Kindom, and ſaid *New Jeruſalem* ſtate; upon which accounts the ſaid Saints the Lambs Wife ſhall then with him enjoy the ſame in their capacity; and the inferiour Chreatures then alſo be reſtored to the glorious liberty of the Sons of God, *Rom.* 8. 21, 23. all bowing the knee, and paying their Homage to him as Lord, *Phil.* 2. 9, 10.

And for the large meaſure of Divine Grace, which will abundantly then be poured out upon thoſe in the natural life, who ſhall then walk in the light of that *New Jeruſalem* when God will Circumciſe the hearts of that his antient people of *Iſrael* eſpecially, as *Deut.* 30. to *v.* 11. particularly reſpecting the ſame time, as many other Scriptures do, for that is the Foundation of all their outward bleſſings promiſed to them (eſpecially in thoſe times) for unto Godlineſs are the Promiſes of that world to come made, ſo much more than to this, in regard in that ſtate greater Promiſes of much larger meaſure of Divine Grace, are made in the Scriptures for thoſe times more generally: ſo that it is a mere blinding of the Truth for any to ſay they conceive (that is, only by gueſſing) that a more ſpiritual Church ſtate will be, and yet not yield the outward viſible glory in the ſaid time belonging thereto:

for

for in reference to the fulfilling of all outward Promiſes, not only to the ſaid Saints, but unto Chriſt himſelf as ſuch a viſible (then) glorious King of thoſe raiſed Saints, will thoſe [illegible] outward mercies be given; together with the [illegible] endowments of Divine in the natural Life: and the holy Scriptures ſhall not be broken in any of theſe things: but Chriſt will then moſt certainly raiſe the ſaid Saints; and they as the Wife of him the Lamb ſhall then Reign with him, or as the members of that then his viſible Body, whereof he will then be their viſible glorious Head; that is, viſible to themſelves: and when alſo the then converted *Jews* firſt and eſpecially, with all *Iſrael* that then ſhall be ſaved, *Rom.* 11. to whom alſo the great fulneſs of the *Gentiles* is after to come in, who being united into one fold with them, ſhall inherit all the ſaid declared and promiſed Mercies, yea and inferiour Creatures then obtain their libertie aforeſaid, *&c.* So that the drift of all ſuch Promiſed Mercies reſpecting the ſaid Spiritual Seed of all times before, ſhews the neceſſity of ſuch a Reſurrection of the Saints in the time of Chriſts Mediatorſhip, and the accommodation of this Divine Key unto them, many ways illuſtrates the glory of God, and that ſaid happy eſtate of the Raiſed Saints, fitting themſelves (with Angels) for a moſt bleſſed Eternity, when Chriſts final Judgment is ended: and ſuch as would deny ſuch a ſtate preceding the ſame, muſt blot out much in all parts of holy Scripture, beſides the divinely uſeful accommodation of this Key of Chriſt Jeſus, ſo fitted for all ſuch antient Propheſie, with all the ſubſequent carrying on the ſame deſign of God for theſe ſaid happy times in the world; of which much may be groundedly ſaid under every branch of the ſame, *&c.* yet all along anſwering fitly to the ſaid neceſſary (revealed by Chriſt Jeſus) firſt bodily Reſurrection of the Saints.

2. *Uſe of Inform.* Since the ſaid firſt bleſſed Reſurrection of the Saints, is to Reign with Chriſt, and partake of the *New Jeruſalem* State in that World, *&c.* This may inform all men of theſe three things, *viz.* Of the Antiquity, and Excellency, and Bleſſedneſs appertaining, or to the Doctrine to the ſaid Kingdom and *New Jeruſalem* ſtate. Firſt, For the Antiquity thereof, it is contained in Gods firſt Declaration, as afterwards explained; expreſſed in *Baalams* Parable, but abundantly typified in *Davids* and *Solomons* Kingdoms; confirmed and explained by *Moſes*, the Prophets and Pſalms, *&c.* as in our *Iren. chap.* 5, 6, 7, 8. And the Doctrine of the *New Jeruſalem*, was alſo contained in that firſt ſaid publicati-

on,

ers, but particularly manifest to *Abraham*, *Isaac* and *Jacob*; since explained largely in the Prophets and Psalms, and is that City the Apostle *Paul* saith is prepared for the forefathers, whose Maker and Builder is God, *Heb.* 11. 10. 16. whose great Privileges have all along the *Revelation* been the suffering Saints encouragements.

2. The Doctrine is excellent, of a Divine and Heavenly Excellency; whereof *Davids* and *Solomons* Kingdom were but shadowes: And the old *Jerusalem* was but a Type of the holy, great and beloved *Jerusalem*, shortly to be in the World; as it is gloriously discribed, both by the Prophets and Psalms likewise; but chiefly by our Saviour, *Rev.* 21. and his Kingly Office is many wayes the most glorious part of Christs Mediatorship, see the Treatise on *Gen.* 3. 15.

3. That the Doctrine of them contains much blessedness and comfort in it, is manifest from the time, and occasion of the beginning and setting up of both, *&c.* the time is when Christ comes and brings his reward with him, and all his Saints also to be then rewarded by him, as he promised to such as come to him, to such as believe in him, and spiritually eat his Flesh, and drink his Blood, four times over, *John* 6. *viz.* That he will raise them up at the last day, which is at the said Resurrection of of the Saints, to be brought into the same State and Kingdom, and the large and great promises made to the same are big with variety of blessings, in the Old Testament; but in all this excellent Book of *Revelations*, all sorts of Sufferers in their times, have their consolations and encouragements from something, respecting that State and Kingdom, as in *Prod. pag.* 39, 40, 41. may particularly be seen, and then at the said Resurrection they will have the Dominion, *Psal.* 49. 14. and rule over the Nations as was said, yea then saith the *Psalm* 149 (Consider the whole *Psalmist*) shall the Saints execute the judgement written, *viz.* by *Moses*, *Deut.* 33. 40, 41. For there will never be such a time or occasion again to do it, as at the *Armageddon* Battel when Christ will wound that Head of many Countries, from the beginning of the Revenges upon that Enemy, [Antichrist] when God whets his glittering Sword, and makes it drunk with Blood, *Deut.* 32. 42, *&c.* I do but touch upon these things, which more is said on *Gen.* 3. 15. in the *Everlasting Gospel*.

3. *Use of Inform.* Men may likewise hence be informed of the exceeding great benefit, of this most excellent Key of all antient

Propheſie from *Rev.* 20. and 21. and 22. Which the whole Book before doth cheifly make the way for; indeed it is a great mercy to Gods Church, both formerly and of late in all the ſaid times of Chriſts overcomers, of Dragon and Beaſt, that they have been encouraged therein from ſuch *Revelations*; of what they ſhould ſuffer was ordered by his Sovereign hand; ſo though wicked Men and Devils were the Inſtruments, yet they did ſuffer under them, according to the good will and pleaſure of Almighty God, and by the ſtrength of his Grace carrying them through all their Tryals; and they found what helps and ſupports he had provided for them, both preſent then, and what is promiſed for the time to come, in the Epiſtles to the ſeven Churches of *Aſia*, and all Sufferers after in order to theſe very times, as in the large paper in our *Prodr. pag.* 39, 40, 41. may be ſeen: But the benefit of this ſaid Divine Key in the laſt part, is incomparably advantageous and comfortable, in ſhewing from the beginning what Foundations, of ſuch wonderful anciently revealed and promiſed mercies, God hath ſo Divinely couched in them, for all Generations before and in the 1000 years, or *New Jeruſalem* ſtate; (together) in the World wherein everlaſting happineſs, will not onely be entered upon, and ſecured to all Saints: (for none ſuch ſhall be hurt by the ſecond death) but by that State they will upon many advantages be fitted, more for Eternal happineſs, and more to glorifie God in the enjoyment of it, for evermore! Upon the abundant diſcovery (then) to be made of ſuch wonderful wayes, of Gods revealed, formerly, and then fully performed Grace in all branches thereof; which the ſaid Key leads Chriſts Servants to, by Faith till the time come of the fruition of the ſame, for the Spouſe of Chriſt, the Lambs Wife, *Rev.* 21. 9. In whatſoever times before of the Church, they have lived, they will then drink afreſh and unſpeakably, more fully the Waters of conſolation, by formerly revealed or promiſed goodneſs, in any meaſure or manner derived to them, in their ſeveral Ages in the World, when they ſhall all together drink thereof; as the new Wine prepared for Chriſts ſaid Kingdom, in that world to come. Firſt, For thoſe of the Spiritual Seed of *Adam* and *Eve*, which (it is probable) knew little of any other Foundation of Faith, that the old world had; and it is to be hoped, that though all *Cains* curſed Seed periſhed in the Flood at laſt when their wickedneſs was grown to the height; yet that ſome of them by ſome ſpecial wayes of mercie, manifeſt to them before, might be ſaved by the Application of the vertue

vertue of Gods firſt publiſhed and declared grace in Chriſt the Seed of the Woman, (through whom good *Abels* offering was firſt accepted) and that fundamental *Revelation* leads us to look for eminent, ultimate and perfect deliverance from all Enemies in Chriſts ſaid Kingdom, and the enjoyment of all good, reſerved for the raiſed Saints in that ſtate.

And for all ſuch as lived after *Noahs* time, when the ſaid old World periſhed for their great provocations, they had (as we may ſay) a new ſtring to their Bow, by Gods bleſſing of *Shem* for the preſent and for the future, the Prediction of the mercy of *Japhets* poſterity in the calls of the *Gentiles*; afterwards more particularly made known, as was ſhewed as another Conduit Pipe conveying alſo Gods Grace unto them: Alſo ſuch as had received yet more ſpecial mercy, from the Covenant to *Abraham* and his ſpiritual Seed, by that one Divine Seed Chriſt to come, by that new conveyance of ſuch Gods Grace to them, had ſtill thereby a ſtronger Title thereunto, and alſo as *Iſaacs* and *Jacobs* faithful Poſterity, as a new intayle of the ſaid mercy, afterwards from the renewed manifeſtation of Gods ſure mercies to *David*, in reſpect of his Kingdom, which Chriſt ſhall as ſurely poſſeſs with his raiſed Saints in the thouſand years; (amongſt which it is probable will be found, many that came in as Proſelytes, under all the ſaid Diſpenſations of Grace) till the time of the publick mercy of the *Gentiles* firſt came in, after Chriſt was come in our Fleſh; according to all the former ſpecial *Revelations* and *Confirmations* of the ſame, for about 4000 years before; and according to all ſuch ſevaral conveyances of Gods mercy to them, in their ſeveral times they lived, (which in the 1000 years (it is probable) the Saints will largely know,) they will ſuitably glorifie the ſame Grace, Faithfulneſs and Truth of God in the 1000 years, and be filled with rejoycing therein, in greater meaſure and manner than we can conceive, when they ſhall rejoyce together as happy Members of the ſame myſtical bodie, whereof Chriſt is the Head, and as the Lambs Wife, at thoſe Divine Nuptials then to be celebrated, *Rev.* 19. 7. being the Inhabitants from that time of the *New Jeruſalem*, whoſe Maker and Builder is God, *Rev.* 21. 9. & *Heb.* 11. 10. and the wiſdom and goodneſs of God will many ways appear glorious to all ſorts, of ſuch Chriſts Subjects, in his ſaid Kingdom; when not onely the raiſed Saints will ſo particularly know the revealed Foundations, of their thenceforth perpetual happineſs; but the living Saints of all Nations that then

shall be saved, and will walk in the light of the said *New Jerusalem* shall be assuredly satisfied in the security of all their present and future enjoyments, and in their measure add their halelujahs to the raised Saints with Angels and all other Creatures likewise in their Capacities, *Rev.* 5. 10, *&c.* at that time of the happy restitution of all things, and that ample revelation of all things in respect of Mysteries, Creatures and Providences past, when knowledg shall abound in the earth, as the waters cover the Sea, in all that is really good for either of them to know; and whereby they may more be engaged to sing forth the praises of the Lamb, *&c.* as is set before us in the said glimps of that condition, *Rev.* 5. 10, *&c.* which will be a School of Instruction for Angels and Saints more excellently to glorifie God the Father, the Lamb that was slain and the Holy Spirit to all eternity; and enlarge the happiness of both sorts of such glorified Creatures accordingly for ever: and though this excellent Love-letter of Christ to his Spouse the Church in this his Divine Key, seems to some to be close foulded up, and in Charracters, that none but his Spouse shall comfortably read; yet in due time and manner, he hath, and doth teach his Beloved mighty to read in this world for her Faith and Consolation in some good measure, and fitly open it more and more fully for her in the fruition of that blessed state and condition in that world to come: of which, much more from Scripture might be added.

4. *Use of Inform.* Hence may all Saints be informed what will be then their *New Jerusalem* work and employment when they shall be raised at this first Resurrection, they will be much in praysing God the Father, Son and Holy Ghost, in, and for the work of Creation, *Rev.* 4. and especially be exercised in setting forth the Praise of Christ the Lamb many ways, in a joynt and successive Quire of multitudes of Saints with Angels, and all other Creatures then in their Capacity, as *Rev* 5. 11. where is, I say, a glymps of that glorious state represented us, *v.* 10. *to the end*, and they will be very helpful to all those Nations of them that are saved then, which shall walk in the light of the *New Jerusalem* to instruct them in what shall be useful for them to know, as do, to comfort and incourage them therein, *&c.* as revealed by Christs Spirit and grace unto them; as one of the Elders comforted the Apostle *John* (when he wept) that *the Lyon of the Tribe of Judah had prevailed to open the Sealed Book*, Rev. 5. 5. Then will be a blessed Communion of Saints much above what is possible in our present state

of things upon many advantages: there will be greater Grace shed forth, greater discoveries made, greater opportunities, heightned Charity, hinderances removed, powerful and useful helps afforded and made effectual, great delight in doing good to or for the said living Saints in one Sheep-fold then; undisturbed peace, and security in well doing, and in enjoying all sorts of blessings useful for both sorts of Christs said Subjects in his Kingdom promised, or that shall conduce thereunto, as God shall see good, &c.

And hence we should now labour to act in conformity to the *New Jerusalem* state, as we desire our share therein, the New Covenant made with Gods spiritual *Israel* then will be fulfilled in the highest degree the Sons of Men that of are capable receiving: Yea, and it seems probable, grace will then be derived lineally to them, their Seed, and Seeds Seed for ever, as we have shewed in p. 13, 14. of our *Foundations of Faith*: which will be proper to that state; therefore suitable means will be then by God provided for them and blessed by him accordingly when her watchmen shall never hold their peace day nor night: and when not only raised Saints and Angels will be neer assistants upon all good opportunities, ready to do any good office for them, when all evil instruments are removed; as other places of this Divine Book do declare, as *ch.* 7. another Elder informs the Apostle of the white Robed Palm bearers; and *ch.* 14. 6. Angels or Messengers warned the Church, and threatned the Enemies: so *ch.* 17. 6, 7. another discovers that Whore and Beast, and shews their destruction; and lastly, another Angel shews the Apostle all these glorious matters of the *New Jerusalem* state, and confirms them to be faithful and true, three times over, when the Apostle seemed so to be rapt with Admiration, that he would have worshipped the Angel, if he had not restrained him, *ch.* 19. 10. & 22. 8, 9. yea, and Christ himself will be the light of that City, in whose light they shall see light, immediately, or mediately, and why are things so decyphered in this most Divine Book but to make them known to his Church: and this all according to the Prophets, if rightly understood, and applyed, as *Isa.* 60. in *Rev.* 21. and other places as largly might be declared to divers purposes, &c.

5. *Use of Instruct.* This may also inform Christians why Satan hath so long been so eagerly bent from age to age against these Doctrines of the *Davidical* Kingdom of Christ, and the *New Jerusalem* state the said 1000 years, which will be the great privilege of all

all the faithful, joyntly being made then perfect in one, when they ſhall behold Chriſts glory there, *Joh.* 17. 24 for it is obſervable that ever ſince thoſe ſeven Vials were revealed to be poured out upon the Kingdom, Earth, Seas, Rivers, and Throne of the Beaſt, and laſtly upon the Prince of the power of the Air too, *ib.* 16. he hath ſpitefully ſought to pour out his ſeven Vials upon this Doctrine of Chriſts ſaid Kingdom, as we ſhewed particularly, *p.* 41. & 42. of our *Predr.* for indeed the coming of that Kingdom will not only end his for 1000 years, but when he ſhall attempt to reſtore it again, all his Vaſſals ſhall be utterly eaſheered from the earth, and himſelf in the end caſt into the lake of Fire and Brimſtone: but that is not all, for his malice is moſt againſt it upon this account, that the Wiſdom and Goodneſs of Chriſt is manifeſt by this Divine Key, framed and given by himſelf to his beloved Spouſe, and fitted by him (in due time) to open this Cabinet of ſo precious Jewels, which were formerly ſo locked up in ſuch antiently revealed Promiſes and Covenants; for that without it the Church of Chriſt could not have been reſolved ſufficiently when, or where, or by what means, or how long ſhe ſhould obtain the wonderful benefits therein contained: but this moſt excellent Key is ſo fitted for her uſe, that by the due improvement thereof, the Church cannot chooſe but ſee her great Treaſure therein reſerved for her againſt the marriage of the Lamb now coming on: the fore-ſight whereof, provoked him formerly to great wrath againſt the Womans Seed, *Rev.* 12. 12, 17. when he entered upon his laſt deſign of the two fold Beaſt, *Rev.* 13. but how will this Doctrine enrage him the more, that ſhews his Kingdoms ruine to draw ſo neer; hence, in theſe latter times, he ſtirreth up all ſorts to plead againſt it with many groundleſs pretences, and many of them contrary to others, not only by ignorant, and mean, but by ſome great and learned too; and which is more ſad, not only by enemies, and bad men, but ſometimes by friends; in the main, and good men, upon intereſt or error, and one diſadvantage or other, as in *Aſſert.* 10. of our *Key*: and yet ſo good news was never made known to mankind ſince the fall to be obtained whilſt the world continues, as this will be (ſaving only the particular Salvation of every believing ſoul) I ſay, as this, which all ſuch Saints ſhall together enjoy at the ſaid ſecond coming of Chriſt to Salvation, when our Saviour bids them *lift up their heads, for their Redemption draweth nigh*, Luke 21. 28. yea, *and this Kingdom of God* alſo *is* then *nigh at hand*, v. 31. when he will ſend his

his Angel with a great ſound of a Trumpet to gather his Elect from the four winds into his Kingdom, *Mat.* 24. 31. This doth bring the Devil into an envious Hell of Torment, otherwiſe, long before his time, and will plague him with deadly dumps all the time of his long impriſonment the 1000 years in the bottomleſs pit; that like diſcontented *Judas*, or melancholy *Saul*, he would deſparately make an end of himſelf if it were poſſible: it is not to be doubted but the Preaching of theſe Doctrines upon many conſiderations will ſting him to the heart; and therefore wherever it is like to prevail, he will buſily beſtir himſelf by all means he can to hinder it: and we ſhall not need to wonder at it for the Reaſons before ſaid, *&c.*

6. *Uſe of Inform.* This ſhould diſcover the exceeding greatneſs of the folly of all carnal, ſelf-ſeeking, fleſh-pleaſing unregenerate perſons in the world, who place all their happineſs in the things of this preſent life, and have no expectations of Good for Eternity: indeed in reſpect of what concerns the body, which they only, or chiefly look at, it muſt lie, like the beaſts, in the duſt above 1000 years to come; but if they depart the world in that condition, their Souls will immediately thereupon feel the horrour of Gods indignation, with miſery unconceivable; but if they would wiſely provide for the body, which they chiefly ſeem to regard, they ſhould labour to get into a capacity of the bleſſed *New Jeruſalem* ſtate, with all the ſaid Saints that will produce a ſpeedy return, for the time draws neer of the happineſs of the whole man, Soul and Body: preſent or ſpeedy poſſeſſion is a great motive in earthly purchaſes; but much better is this, and that for a long enjoyment of 1000 years with Chriſt and his Saints, *&c.* which will alſo be perfected in Eternity: ordinarily mens hopes for body and ſoul together is not till the laſt Trumpet; but Chriſt, that is the beſt Teacher hath evidently ſhewed the Bodies of all that ſleep in him, when he comes at the firſt Reſurrection, will in their order be united with their Souls for that happy ſtate 1000 years before: if worldly men were ſure the preſent ſtate of things would continue but half 1000 years, how would they be encouraged to lay out for Purchaſes for that time? but when there ſeems to be good reaſons that men may not groundedly hope it may continue the twentieth part of 500 years, how wary have they cauſe to be in laying out their Treaſure in ſuch a ſhaking, tottering, fading World: unto which the ſaid *New Jeruſalem* will ſuddenly ſucceed in that world to come whereof we ſpeak: If men be born

again

again by sound Regeneration spiritually, then they shall rise from the dead with the Saints bodily, a thousand years before the rest of the dead, *Rev.* 20. 5. which is like to prove a speedy possession incomparably above all worldly enjoyments in the best way they can be had here; as we showed before in many particulars: but by the way which bad men love, pursue, or by Gods long sufference enjoy the world; it were better not to have had a being in this world, than so to have had it without Repentance, for the abuse of what they have had therein; for all that such persons find in it is the lust of the flesh, the lust of the eyes, the pride of life (the matter of their present sin) and the cause of their future misery; and now this world of it self is most vanishing, standing upon its last legges (as we say) and though that deluding old Harlot, like *Jesabel* of old, a little before her death, paints her self to hide her wrinkled face, and gastly countenance; and adorns her self in gorgeous Attire, yet is she for very age ready to give up the ghost, and leave all her Paramors, like old Mystery *Babylon* the Mother of Harlots, to make them crye out there, Alas alas, alas alas, when all is lost and destroyed, *ch.* 18. Oh then for a Saints part in the *New Jerusalem* state, for so excellent, long, secured happiness which will end in eternal blessedness; what would such men give for it if it could be then had, and they had withal to purchase it? If men would befriend their bodies; what good policie would it prove to get them befriended there, and take advise speedily in that case; when God begins to shake not the earth only, but the Heavens also: the Scripture tells us (that he that ought to be) the desire of all Nations is about to come, and are there not great shakings of both at this present time? & it seems from Scrip. very probable that that next great shaking fit of the world is not far off, described, *Esa.* 2. 19. *to the end*, with *Rev.* 16. *Dan.* 12. 1. will shake most impenitent unreformed sinners from off the worlds stage into the bodomless pit, to bear their Master company whose servants so they are, for that shaking Earthquake will be such as never was, mighty an Earthquake and so great, *Rev.* 16. 18. and such a time of Trouble as men never saw, *Dan.* 12. 1. I point out these things only, I cannot now press them saving by my Prayers, that God would set them home for good, that poor sinners may now at last be plucked like fire-brands out of the fire. And let all sorts consider how they use the world at present (though they abuse it not as some sensual brutish persons, wallowing in grosly notorious courses of licentiousness, hardning and priding themselves in

their

their gross impieties) yet what do they with their enjoyments? all that men have in the best way are Talents that God will have account of; how will the great tryal be when Christ shall Judg at last; *in as much as ye have not done it to the least of my Disciples, you have not done it unto me*, Mat. 25. *go therefore ye cursed*, &c. If men would take off every yoak, and comfort the distressed, feed the hungry, cloath the naked, if less was spent in vanity, more bestowed on designs to promote works of piety and charity, men would make better accounts than it is to be feared most rich and great men will then do; who, if they pervert not their power and wealth to hinder good, and promote evil, yet will be condemned as guilty in Christs day: for not hindering evil, and not promoting good, every Commandment of God hath a positive scope: but otherwise, let such look to have all pride and hautiness of men in honour, in wealth, in any worldly abundance to be humbled, and then driven from their Places and Possessions, or perish with them; when their perpetueties here will utterly end, their worldly honour will vanish so far as they have not honored God therewith, their great and costly buildings will tumble down upon their heads, or otherwise be destroyed or burnt up, and then they shall leave all their Treasure buried for ever in the worlds sudden ruines, and neither they nor theirs have any good of those things that they would not suffer others to have good of before, *Esa.* 2. 17, *&c.* and then will be no time to do it when those things shall be no longer theirs, nor any left to confer them upon within their reach; and yet must unavoidably be called to an account for them, and condemned, without early reformation: and our Saviour tells he comes as a thief in the night, and his coming will be as a snare upon the whole earth: but what then will become of those that by Rapine, or Violence have increased in wealth; that have abused their Power, and Authority, to Oppress, and Persecute? the plenty of Gods Creatures to consume them in riot and excess in many sorts of sinful vanities, the heavier load will hereby lie upon them, that they are not only privitively evil, but positively also: make to your selves then friends (sinners) as Christ your Judg formerly commanded of the unrighteous Mammon, whilst ye have time; but if ye will not quickly do it, Christ himself will provide for his meek ones, who shall then inherit the earth, and delight themselves in abundance of peace, *Psal.* 37.

The Use of Inferm. Hence all Christians may be instructed that many comfortable Doctrines may be drawn from the said Foun-

dations of ſuch conſolations to be enjoyed in the ſame *Jeruſalem* ſtate to come, at the neer approaching Reſurrection, to anſwer the preſent wants of them in many particular caſes now; what, are they here perſonally troubled and moleſted? then they ſhall have, yea delight themſelves in the abundance of peace; they ſhall (ſaith the Apoſtle *Paul*) have reſt with us when the Lord ſhall be revealed from Heaven with his mighty Angels, 2 *Theſ.* 1. 7. whilſt thoſe that troubled them ſhall have Tribulation rendered to them: Chriſts Church now militant will begin from the entrance of that ſtate to be more and more Tryumphant: If they want the good company of ſuch as excelled in vertue, but are now taken out of the world, they will ſhortly meet with them again with great advantage, perfected both in Soul and Body at the ſaid firſt Reſurrection of the Saints bodily: if they would have more inward grace, or outward ſupply; both will rightly be ſupplied in the Saints Reign with Chriſt the 1000 years on earth: (ſtumble not at that expreſſion, I have it from Jeſus Chriſt, however Satan barks at it.) Would you get much honour, achieve great things? this honour have all Chriſts Saints, as ye heard, *Pſal.* 149. *the laſt*, Thus you ſee by the help of this excellent Key, the rich Cabinet is opened, that you may take out the Jewels one by one for your uſe: The ſtudy of theſe Doctrines to rightly believing Souls, concerning theſe things, will be to them a School of Pleaſure, ſeconded with exceeding great Rejoycing: Chriſtians, I ſpeak it by experience, I wiſh you all partakers thereof with me, or that I might be helpful to inlarge your meaſure.

8. *Uſe of Inform.* Let all true Chriſtians know, that the ſtudying and promoting of theſe Truths will provean excellent and prevalent means to beat down *Babylon*, and the Kingdom of Satan; it is therefore no marvel that Satans brood and Babels brats are enemies thereunto upon any occaſions; it muſt be expected it declares the ruine of both ſpeedily; *Babylon* the great is fallen, is fallen almoſt in the order of accompliſhment, and God (ſaith the Apoſtle) ſhall tread down Satan under your feet ſhortly, *Rom.* 16. 20. and now his time of being bound is nigh at hand: it will much diſturb both of them to hear much of that news; and it wil put much courage in Chriſts Champeons to fit them to fight Chriſts Battles, under his own banner againſt his and their own enemies.

9. *Uſe of Inform.* Hence take notice what an enforcing neceſſity is now incumbent upon all Profeſſors of Religion, eſpecially in an higher degree than ordinary, to take care they fully anſwer the

ſame,

ſame, and eſpecially to avoid the practical confutation thereof in their converſation: let them not be ſeeming Saints, but real Saints here; or elſe they will not be amongſt the raiſed Saints at Chriſts appearearance: they muſt paſs through the firſt Reſurrection ſpiritual (only proper to the Saints here) before they can have any poſſibility of any part of that firſt Reſurection bodily, of the Saints hereafter: if they be not firſt here regenerate with them, it is moſt certain they will not then be raiſed from the dead with them: look to the catalogue of ſuch as will be ſhut out of the bleſſed and holy ſociety, *Rev.* 21. 7. &22.15. namely, the fearful, the unbelieving, the abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Lyars ſhall not only have no part of the Saints inheriting of all things, but ſhall be caſt into the lake of Fire, *&c.* and again, without, *viz.* the Holy City, are Doggs, and Sorcerers, and Whoremongers, and Murtherers, and Idolaters, and whoſoever loveth and maketh a a ly, though theſe laſt lyars ſeem more eſpecially to reſpect Idolaters and the promoters thereof, who have a lye in their right hand, yet the other ſpeaking of all lyars, includes all hollow deceitful, falſe hearted Hypocrites, that will pretend much love to God, Chriſt, and his Saints, but have no true love for them as ſuch, unleſs they are carried on by ſome ſelf reſpect or other, and all ſorts that reſt in a form of Godlineſs, either by a ſeeming high profeſſioin only, or the low practiſe of ſuperſtition, two dangerous ways of lying in the world in theſe evil days, whilſt they both deny the power thereof: they both in their kinds hinder much good, and promote much evil, towards God and Men: God, his Religion, his Name is diſhonoured by them both; their brethren are deluded, or ſeduced, or ſcandalized by them; theſe do God much diſſervice, but are the moſt uſeful ſervants of Satan; and eſpecially the higher pitch of Devotion they pretend to, the greater ſcandal they are to true Religion: and how much better might it be for themſelves and others, that they appeared only to be what they are, than to ſeem to be what, indeed, they are not; whereby they will be excluded out of the Holy City, *&c.* Much Doctrinal information may be had, if men ſerioufly ponder theſe Truths, which we ſhall not here farther at preſent ſet down, *&c.*

We ſhould proceed to a word of Terrour againſt all obſtinate, impenitent, ignorant and hardned ſinners; And alſo to a word of Conſolation to poor, humble, diſpiſed, faithful Chriſtians of all ranks, but theſe we have done in others of our Practical Parcels,

upon other Texts of like nature: We shall now add a word of admonition to all Christians briefly.

Let therefore all sorts of Christians, into whose hands the Papers may be delivered, and unto whose ears these Doctrines may have access, be hence admonished to make use of the short time remaining now to them in this decripit fading world, to labour the more speedily and earnestly, now to demean themselves, as wise Virgins, to provide to have Oyl in their Cruse, and to have their Lamps burning: and carefully watch for the Bridegrooms coming: we have our Saviours own enforcement hereof now to be improved in its proper season about the sixth Vial, *Rev.* 16. Behold I come as a thief in the darksome night, of most sinners security, and happly in the time of the night also; and in the time men are least aware of; as *Sodoms* flames suddenly kindled by the fire of filthy prevailing Lusts: then blessed is he, saith Christ, that watcheth, and keepeth his Garments least he walk naked, and they see his shame; for such as have not on them the spiritual Garments of Justification, and Sanctification (*for the Kings Daughter is all glorious within*) yet together with a suitable holy Conversation, they will when the Bridegroom comes, be ashamed before Angels and Men: [and now we may observe the *Egyptian* Froggs are croaking in Kings Palaces, *Rev.* 16. 13, &c.] otherwise they will not be admitted unto the happy marriage of the Lamb, neer approaching: Wherefore Christians, now or never, ye must believe as Christians, act as Christians, love as Christians, seek peace as Christians, suffer as Christians, pray as Christians, rejoyce as Christians, let your whole Conversations towards God and Man be ordered as becometh Christians; and then with the Spirit and Bride, say, come; and let him that heareth, say, come; and let him that is a thirst, come; and whosoever will not linger, and be lost, let him now, whilst it is called to day, take the water of life freely, *chap.* 22. 17. For he that testifieth these things, saith, surely I come quickly: It is *Verbum Dici in die suo*, a word in its due season; for it appears to be in its due order of accomplishment, and the Links of the Revelation Chain have been passing by above 1600 years, the last Link draws neer, to which Christs Kingdom will immediately succeed: Come in poor Sinners, get an interest therein and then you will be safe: I pitty you all that prize it not; I pray God give you enlightned understandings, and sanctified affections now the world is vanishing with all her Vanities together: suppose it should continue

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twenty or thirty years longer, yet how soon may you die in your sins, or be cut off in Gods wrathful displeasure in a moment, whether you be secret sinners, though nothing is secret to, or hid from Gods all seeing eye, or open sinners, to him all things are naked and open with whom you have to do; or if you be great sinners, none are so great but the least stroak of his displeasure will shatter them in pieces; or small sinners (though none that is not a Saint can be a small sinner in the sight of God, though (comparatively) in the sight of men he may: and such as have committed great sins, upon their Faith and Repentance may be pardoned as soon as the least: But you that are great sinners, and would fain think your selves out of Gods reach, and upon worldly advantages seem to bid defiance unto God, saying (as they) let him hasten his work that we may see it: or you that think with the Fool in the Gospel, you have enough for many years; or you have great Interests, great Alliances, great Relations, great Honour, Wealth, Authority, power to execute your will and pleasure, and what not: if you came well by them, then there is more reason you should serve God, and honour him with them the more; they are all Talents, and you must be accountable for every one of them; have you fed, clothed, visited Christ in his Disciples? if not, go ye curſed, *Mat.* 25. but if you came ill by them, and use them contrary to his will, the greater Vengeance hangs over your head for that reason, without Repentance: Yet to conclude, there is yet a time of Grace and Mercy to be had for you (great sinners) if you will improve it aright, before it be quite past; be wise therefore at last, now, now, now, whilst it is called to day; be not hardned any longer by the deceitfulness of Sin; then may your Souls safely, and comfortably joyn with Christs Spouse in her hearty *Amen* for the Bridgrooms coming, saying with her also, *verse* 20. *even so*, *Come Lord Jesus*, *Come quickly*. Amen.

Last Use. Lastly, for Exhortation to Thankfulness, to all that shall have part in this said blessed Resurrection of the just upon this particular account, & now more especially in these times; That Christ Jesus hath not only given this excellent Divine Key to his Church, opening the many great benefits of those ancient mercies, reserved to be accomplished in the said thousand years; and also so fitly agreeing with the Doctrine of the said blessed Resurrection of the Saints, with all the concomitants thereof: But now in these times it so graciously pleased to discover and vouchsafe unto us

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the comfortable Uſe and Benefit thereof, by Faith upon ſuch excellent Divine antient moſt ſure Foundations, as thoſe before ſet down, and alſo by holy Scriptures ſo explained and carried on to thoſe intents in the ſaid times, and that the ſaid bleſſed Reſurrection ſhould be the inlet to all former Saints, to thoſe happy enjoyments then for their Souls and Bodies in ſuch a bleſſed Communion, many wayes as the ſaid Saints ſhall then attain unto: The abundant ſtrong evidence whereof is not only ſufficient, if duly weighed to ſtop the Mouths of gainſayers, but to convince all ſoundly rational men, that Gods great Proviſion for the marriage of the Bride and the Lamb, at the time ſo by his word declared and publiſhed, will not be in vain and loſt; for God is not like men to change or be deceived in, or fruſtrated of his end: But what Thankfulneſs in theſe reſpects, do all ſuch true Chriſtians owe to the great God and our Saviour Jeſus Chriſt, that from all ſuch ſaid Foundations, he hath wrought Faith in their Souls to foreſee with faithful *Abraham*, Chriſts day to come by Faith and receive ſuch comfort in ſo happy news of ſuch manifold approaching mercy; wherein they have ſuch particular intereſt and concernment; and all this ſo ſtrongly founded upon evidences throughout the whole Scripture; ſo clearly explained by Chriſt, and by the Holy Spirit to be words faithful and true three times over; and delivered for their uſe by his Servant *John*: Beſides the many renewed particular promiſes, ſince ſet down with ſundry explications of them, both in Old and New Teſtament, which do evidently lead us to the uſe and benefit of this ſaid divine Key, ſo given by Chriſt Jeſus to his Church for ſuch excellent purpoſes: how ſhould the approaching reign of Chriſt with his ſaid Sts. in the world in that time of the new Heavens and new Earth, fill ſuch beleiving Chriſtians Souls with praiſe & thanksgiving? when a double advantage will redound unto them, firſt that the great laſt Enemies of Chriſt and his Church, will be removed and taken away, that ſo long have obſtructed her joy and peace, but that the Church of Chriſt ſhall alſo enjoy the end of her hope, from all the ſaid Foundations, and promiſed Mercies, then to be performed in the foreſaid ſtate to be upon the ſaid bleſſed firſt Reſurrection of the ſaid Saints.

And what ſtronger evidence than from that firſt moſt large comprehenſive Foundation, given by God himſelf, *Gen.* 3.15. which about 3000 years after, had ſuch a particular explication of Chriſts carrying on the ſame upon his Aſcention after his actu-

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allaying the Foundation of his Churches Redemption, by his ſufferings at his firſt coming, which ſhould ſo eminently be carried on by making his Foes his Footſtool, at his ſecond; when he ſhall come from the right hand of the Father, to judge the quick and the dead, at the ſame time of his appearance and Kingdom, according to that antient divine Oracle, ſo often repeated, illuſtrated and explained in the New Teſtament. *The Lord ſaid unto my Lord ſit thou on my right Hand, till I make thy Foes thy Footſtool*, Pſal. 110. 1. *viz.* at that ſaid time as many Scriptures teach, 2 *Theſſ.* 2. 8. 2 *Tim.* 4. 1. *Rev.* 19. alſo conſider *Ezek.* 38. and 39. *Dan.* 11. 45. of the *Turk*, with many others, both reſpecting the ruine of *Pope* and *Turk*, the firſt *Gog* and *Magog* before the ſaid thouſand years, and for the ruine of the laſt *Gog* and *Magog* after the ſaid thouſand years; Our bleſſed Saviour hath moſt orderly, exactly, and ſtrongly confirmed the ſame in thoſe many circumſtances thereof, in the following part of this *Chapter*: when the laſt Enemy death will be deſtroyed, and the Devil caſt into the Firy Lake; and I hope no Conſcientious knowing Chriſtian of any rank will dare to deny or gainſay any particular, in this great Foundation ſo explained, carried on and applied all along in the word of God, *&c.* of which much more is ſaid in our *Everlaſting Goſpel*, on *Gen.* 3. 15.

And *Enochs* Viſion of the firſt Act of Chriſts Judgement, *Jude* 14. alſo confirms the ſame as it is explained by *Daniel* 7. 7, 8, 9. when the Judgement is ſaid to be ſet and the Books opened to give the body of the Beaſt to the burning flame; which will be at the beginning of the ſaid thouſand years, as alſo *Gogs* [the *Turks*] deſtruction, *Ezekiel* 38. and 39. before the ſetting up of the *New Jeruſalem*, chap. 40. to the end of that Book, with the taking away others that do offend then, *Mat.* 73. 41. when alſo he will judge the Saints with reward, *Rev.* 11. 19. ſo judging both the quick and dead then, 2 *Tim.* 4. 1. and likewiſe *Revelations* 20. 7, 8, &c. is contained Chriſts laſt proceeding in his Judgement after the 1000 years, againſt the laſt *Gog* and *Magog*, as by Chriſts *Revelation* is here explained, to judge thoſe quick, and then the dead, when their Judgement is ſaid again to be ſet, and the books opened: firſt by declaring the abſolution of the Saints written in the book of Life, and pronouncing againſt all the wicked, a Sentence of condemnation to eternal death, *&c.*

Of

Of the first Act of Judgement, also *Balaam* speaks *Numbers* 24. when the *Romane* Kingdom should perish for ever, explained again by our Saviour, *Revel.* 17. 8. when in the last Head it should go into perdition: whereby an utter end will be put to the four mettle Kingdoms or the *Gentiles* Dominion, and so this Propheſie passeth in the same course with the former, as another Confirmation of the same Truth: How Christ will eminently at the beginning, and fully at the end of the said thousand years break the Serpents [Satans] Head, *&c.*

And these are strong and clear evidences from Gods Word, of Christs taking away the Enemies of himself and his Church in those times; and that state of things shortly coming on: to these we might add the Type of *Abrahams* subduing the five Kings, and rescuing *Lot*: And of *Davids* overcoming all his Enemies at last, and leaving his Kingdom to *Solomon* his Son in a peaceable condition, *&c.* and as the Enemies destruction will be a great matter of the Saints Praise and Rejoycing at their first said blessed Resurrection; so will also their enjoyment of the happy Vision of Christs Glory in his *Davidical* Kingdom then be given to them; as *John* 17. 24. with the happy communion with him, and one with another; and their inheriting all the promised Mercies of that time, and state of the *New Jerusalem*, *Revel.* 21. and 22. by the Divine promised Seed of the Woman, who shall then prolong his days in the world, and abundantly see his own Spiritual Seed; so that he will therein be satisfied when the will of the Lord shall prosper in his hand, as foretold, *Esa.* 53. namely, when all Saints are come in at the general Rapture, and change of them all, 1 *Cor.* 15. 51, 52.

And that the earth might continue to be the stage for all such actings of God in the world, God upon his smelling a sweet savour from *Noahs* offering through Christ to come, makes a Covenant with him after the Flood for all Creatures, to that happy time; and that then there should be the greatest fruitfulness in it, his word is clear: and as in *Noah*, as a Type, was signified how Christ would be the safe Ark of his Church, in the beginning, and after the end of the said 1000 years; and also by his Propheſie of the *Gentiles*, *Japhets* Posterities, mercies at their foresaid first and second Call and Fulness, which last will be performed in the said 1000 years, when *Jews* and *Gentiles* shall both rejoyce together,

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when all thoſe many Promiſes concerning that ſtate of the *Gentiles* happineſs in the whole book of God will take their full effect.

And as ſurely by vertue of Gods Covenant with *Abraham*, ſhall all his ſpiritual ſeed through that his own divine ſeed Chriſt, then enjoy the many Promiſes ſtill remaining in Old and New Teſtament to be made good to them in the natural life (then) whether circumciſed or uncircumciſed and ſuch raiſed Saints then that are intereſſed therein, will alſo enjoy by the ſame Covenant that happy New *Jeruſalem* ſtate in that City prepared for them then, *Heb.* 11. 10, 16. and alſo all the ſpiritual ſeed of *Iſaac* and *Jacob* with them in all the priviledges and benefits belonging to the ſame, which the ſaid Saints ſhall then be rayſed to inherit, *&c.* as the ſpiritual ſeed of *Abraham*; and I doubt not but the greateſt part of the Promiſes in Old and New Teſtament made to God's people as the ſpiritual ſeed of *Abraham*, *Iſaac*, and *Jacob*, both circumciſed and uncircumciſed, will chiefly have their fulfilling in that ſtate and time wherein all ſuch their natural race will have the greateſt ſhare, and ſuch promiſes as are made to all *Iſrael*, or to *Ephraim*, or *Joſeph* joyntly with *Judah* do eſpecially refer unto (though not only unto them) of which if duly conſidered a large volume might profitably be written.

And if laſtly we look to that laſt ſure foundation of *Davids* ſure mercies, concerning his Throne and Kingdom, which Chriſt the Son of *David* ſhould enjoy as the dayes of heaven upon earth, or as long as the Sun and Moon ſhall endure, (though *Davids* natural race had forfeited their intereſt before, *Mic.* 2. 10.) yet God laid ſure foundations for the other, 2 *Sam.* 7. 8, 9. to the end, and *Pſal.* 89. with multitudes of Scripture evidences to the ſame purpoſe, and all Believers, as *Eſay* ſhews, ſhall alſo have their part in the ſame ſure mercies of *David*, Chap. 55. 3. appertaining then to that time and ſtate, and very many other Promiſes were made to that end likewiſe: And the intereſt of Chriſts ſaid Davidical Kingdom ſeen by *Daniel* a long time paſt in Viſion to be at the end of the fourth Kingdom, *chap.* 7. 13, 14. which at this time Chriſt continues in heaven to receive, and then to return, *Luke* 19. 17. it is that that contains in it eminently all the other ſaid mercies to all ſuffering Saints that muſt then reign with Chriſt the ſaid thouſand years, and joyntly enjoy all the happineſs thereof, and thenceforthand for ever whatſoever things God hath provided for them, which eye hath not ſeen, nor ear heard, *&c.* (though the

things of this state may mostly be both heard and seen, as decyphered by Gods Word:) Concerning which I conceive sufficient hath of late been said, by us and others, both to satisfie all serious judicious and well-principled Christians that know how to value Divine Authority without respect to men, &c. and to convince many others, and what greater arguments could be used for strength and clearness to confirm such a long sealed or concealed truth, I know not: if Gods Spirit shall at any time set them home upon their souls and consciences, which he is only able to do, *viz.* to work faith thereof, as in all other Divine (especially mystical parts of) Doctrines, that so they with all true Christians, both now by faith aforehand, and then by fruition of the same, may be better inabled thereby to render all honour, thanksgiving and praise, both now and then, due unto the great God and our Saviour Jesus Christ, upon all those manifold and great Scripture foundations and engagements upon account whereof Christ will then be so admired of all his said Saints, 2 *Thess.* 1. 10. How glorious willl Christ appear (then), in his wonderful, national, suddain Conversion of the *Jews*, and Uniting of the two Sticks of *Ephraim* and *Judah*, *Ezekiel* 37. which were as iscattered drie Bones before compared there, and *Romans* 11. to a Resurrection from the Dead: Shall not they have then the chief Dominion? Will not God then give Nations for them? Shall they not then lengthen their Cords and strengthen their Stakes? Will they not be Gods Battle-Bow and Ax to cut down Enemies, who shall then be as Ashes under the soals of their feet? and all People be destroyed that will not serve or be subject to the Holy *Jerusalem* then? Many and great will be the Priviledges of that antient Inheritance of God, then saved by the Lord, when he takes away their Sin, and circumcises their Hearts, as antiently *Moses* foretold of that time, *Deut.* 30. 1. to 11. it would require a large Volume to set forth the many great and excellent priviledges of that People of God at the same time, and as our Faith of that Mercy should enlarge our thanksgiving and praise, so by both should Christians be stirred up to earnest Prayer for them for the hastning of their Mercy: the neglect of which is a great error and scandal too, in these our dayes, and the great neglect thereof cannot be answered to God or man, when Scripture Promises of the manifold inlarged mercies and goodness of God

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reserved for that now abject obstinate people at present, yet will, e're long, be those that will meet with the most miraculous and wonderful, many wayes inlarged and illustrated free grace of God in Christ that ever was shewed to any people in the world, of which all the Prophets, and divers Texts in the New Testament declare great things shall be accomplished, and the Thanksgiving and Prayers of all faithful Christians ought, what in them is, to hasten them: It is Gods way to bring on his revealed and promised Mercies, though he needs none such helps to mind or move him, yet he will so own both his Saints Graces, his own Ordinance, and gracious Promises: And the like may be said of all other the aforesaid great mercies then to be fulfilled, concerning which very much might here be added instead, whereof I only now add my Prayer to what hath been said already. The Lord God give his blessing to what according to his revealed Truth hath of these Divine Mysteries herein been delivered, for the glory of his own holy Name, and the real good, edification and comfort of all faithful Christians, *Amen*.

This useful Treatise for all Christians, setting forth the Marriage of the Lamb with his Bride, Rev. 19. 7. *shortly to be Celebrated, may be had at the* Turks Head *over against the* Royal Exchange: *or at the* Herne *in* Pauls Church-yard.

FINIS.

ERRATA.

Page 22. col. 1. line 26. dele *more*. p.24.c.2.r. *satisfied* not *fulfilled*, and after r. *men are* not *meant*. p.28.c.1.l.9.r. *mercy* not *merit*, and l. 10.r. *sad* not *said*. p.33.r. ἐκ νεκρῶν. & θέντες. & αἰῶνος. & εἰσὶ. p.35. r. *to them of the Armie*. p.36.r. ψύκας. p.47. l.39. *to believe* joyn *unless he put his fingers*, &c. p.53.r. *as we are* not *as were*. p.63. l.ult. dele *Christ*. p.69.r. *all tend* not *attend*.

FINIS.

ERRATA.